

Calvinist Contact

An independent Christian weekly

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Marian Van Til

OTTAWA — Quebec has "demographic problems" which it will try to ease via an immigration accord with the federal government, Canada's Minister of Employment and Immigration and Quebec's Minister of Communautés culturelles et de l'immigration have jointly announced.

Demography is the study of vital and social statistics. The demographic problems of Canada's "sole majority francophone province" include "a birth rate which no longer ensures the replacement of the generations, a negative migratory flow for most of the last decade, and a [diminishing] of its demographic weight within [Canada]," says a joint Quebec/federal government news release. Quebec is concerned with its linguistic and cultural future as well.

Such problems and the need for "cultural security in relation to immigration policy" underlie the decision to sign an immigration accord. The agreement, called "Accord on Immigration and the Temporary Admission of Aliens" will come into effect on April 1, 1991, and will replace the current Cullen-Couture Agreement.

The accord's primary objective will be "to provide Quebec with better means to preserve its demographic weight within Canada," i.e., to ensure that the number of French Canadians remains constant in relation to the population groupings in the rest of Canada, and "to ensure the integration of immigrants consistent with the distinct character of Quebec society," says the Quebec/federal government statement.

New division of roles

The accord allows for a new division of roles between the province and the federal government regarding immigration.

The federal government will maintain its traditional immigration responsibilities such as determining national standards, defining general immigrant categories and categories of "inadmissible" people, admitting immigrants and temporary aliens, deciding refugee status and granting permanent resident status. The federal government will remain responsible for citizenship services and will maintain its right to "provide multiculturalism services for Canadian citizens," says the joint statement.

Quebec, on the other hand, will have "exclusive responsibility" with respect to selecting immigrants destined for that province. Quebec will be responsible for

integrating permanent residents into Quebec society linguistically, culturally and economically. The federal government will reimburse the province for providing those services as long as those services, when considered as a whole, "correspond to the services offered by Canada in the rest of the country," says the accord.

The accord will also ensure that Quebec is allotted a proportion of new immigrants which corresponds to its proportion of the Canadian population as a whole (with the possibility of exceeding that number by five per cent "for demographic reasons"), the news release explains.

The federal and Quebec provincial immigration ministries summarize the agreement saying, "The new accord ... provides Quebec with additional means to ensure the recruitment and integration of immigrants to Quebec society while preserving the unity of the basic Canadian immigration policy."

Five Reformed chaplains serve in Persian Gulf war

Alison de Groot

GRAND RAPIDS, Mich. — The outbreak of war last week in the Persian Gulf will dramatically affect the five Christian Reformed chaplains serving with United States military personnel in the Persian Gulf.

Rev. Harold Bode of the Christian Reformed Church's (CRC) Chaplain Committee in Grand Rapids, Mich., says the chaplains serving in the Gulf need the support of congregations here in North America. "Pray for the chaplains in their work, pray for the end of hostilities and for the Iraqi people," was Bode's advice for Christians watching this war unfold and wondering what they can do.

Naval ministry

Bode says he spoke to some people

who want to send Bibles to hospital ships stationed in the Gulf to give courage to any wounded soldiers who might end up there. Bode is directing the Bibles to Chaplain Don Belanus who is currently serving the crew of the U.S. Navy ship, U.S.S. Blue Ridge. Belanus has access to the helicopters on board his ship, is responsible for ship-to-ship transportation and will ensure that the Bibles reach the hospital ships.

Chaplain Richard Silveira is serving aboard another Navy ship, this one a repair ship responsible for servicing other U.S. ships and naval equipment in the Gulf.

Bode does not have any direct contact with the chaplains in the Gulf except through letters; however, he does share information on a regular basis with the chaplains' wives who have had some

contact with their husbands over the past five months.

Bode says the chaplains find support from other chaplains and from the Christian servicepeople around them.

On the front lines

Two CRC army chaplains are located in Saudi Arabia, which would effectively be the front line of any ground attack. Chaplain Gord Terpstra is serving a helicopter squad and Chaplain Tim Kikkert is serving an armoured unit in Saudi Arabia.

Chaplain Ren Vande Steeg is serving an Air Force unit originally stationed near the Indian Ocean, although Bode thinks it's likely that Vande Steeg has accompanied some of the pilots who might have been moved to Saudi Arabia for last week's air raids.

Bode says that over the past five months U.S. troops have been present in the Gulf he has received fantastic reports of the work being done by the chaplains there. "It's an exciting ministry," says Bode, himself a veteran chaplain of the Vietnam War, "The number of contacts, the number of

See CHAPLAIN -- p. 2.

Thinkbit

In the developing world there is one soldier for every 240 inhabitants but only one doctor for every 1,950 people.

MCC "Food and Hunger Notes"

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Shrinking Quebec population addressed by provincial/federal immigration accord

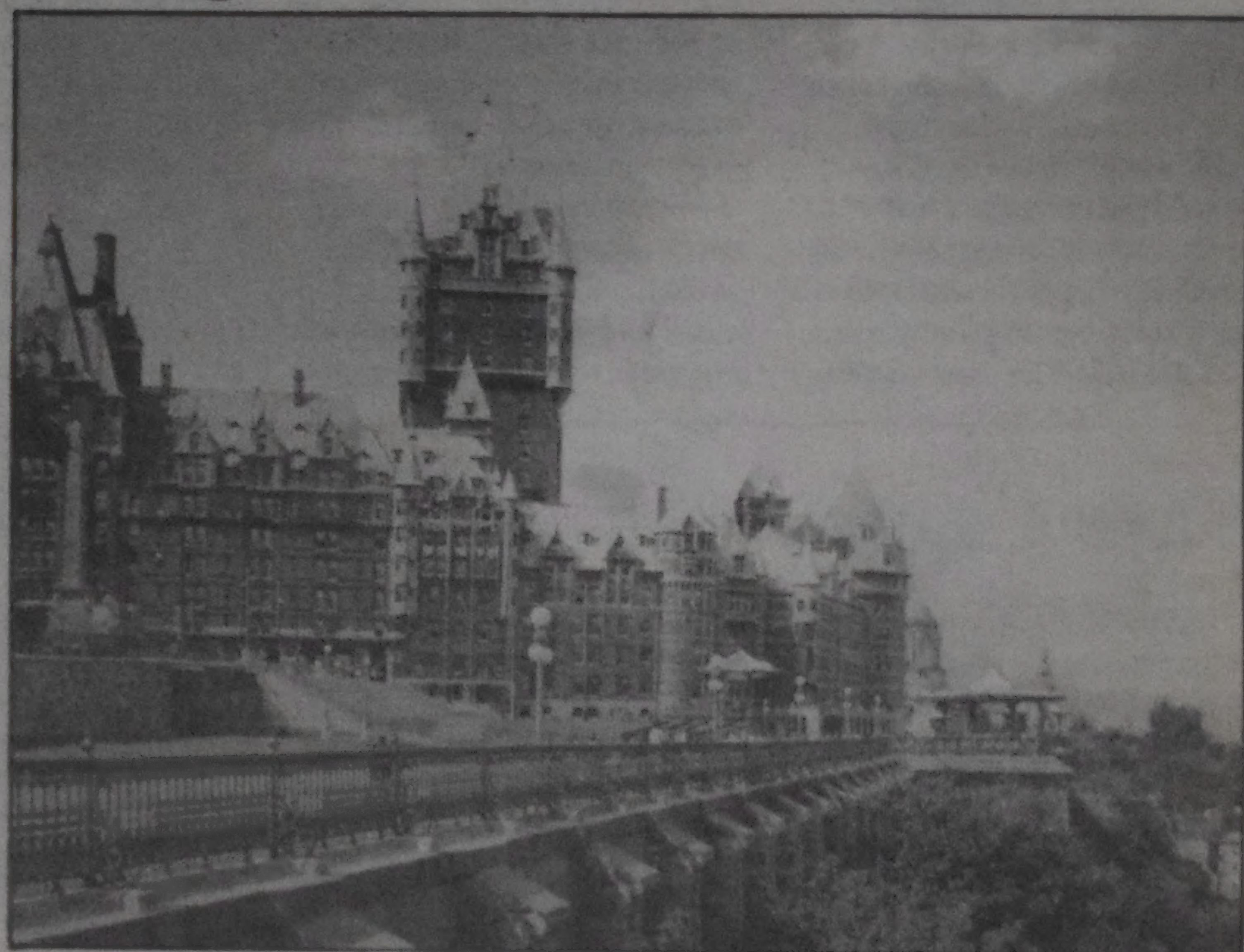


Photo: C.C. files

An immigration accord between the federal government and Quebec is designed to ensure that the province's population remains proportional to English-speaking Canada.

To pave the way for the accord's enforcement in April, the provincial and federal government will also sign a "letter of understanding" which will

address issues such as employee rights and the specific tasks of the implementation committee which was formed under the Cullen-Couture Agreement.



Photo: Joel Belsky — World magazine

U.S. military crews work on helicopter parts damaged by desert sands. Reformed Chaplain Gord Terpstra is stationed with a helicopter squad in Saudi.

In this issue:

Taking the "heart" out of the Gospel has grave consequences. See short story by Jan de Bree p. 10
David Koyzis explains in clear language why "ideologies" are dangerous pp. 11-12
What does our spirituality have to do with the environment. See the sixth instalment of "Linking Spirituality, Vision and Service" p. 13

Chaplain ministry exciting despite war conditions

... continued from page 1. Bible studies held everyday and the number of conversions, even months ago, are exciting."

It's not just a matter of facing death or fear that makes the chaplain ministry so successful, asserts Bode, although he does admit combat is a "very real life-changing experience." Bode says that follow-ups are done when servicepeople return home and many develop an active faith life after accepting Christ in a war situation. To illustrate his

point Bode retells a story of a brash soldier he encountered while stationed in Greenland.

"Although this guy was the same rank as me, he treated me like I was insignificant," says Bode. "One day he came into my office to get me to sign some papers. He wanted to get out of there as soon as he could, but I made him sit down and tell me a bit about himself."

When the man had had just about enough small talk Bode gave him a Bible to read, something Bode says he often suggested to both military and

civilian people new to the base. "After all, what else is there to do in Greenland?" The Bible was inscribed with a prayer written by Bode.

Years later Bode ran into the same man in a church service and was introduced to his daughter, who had just received a Bible signed by her Sunday school teacher, as "The man who signed daddy's Bible."

Pluralistic service

The CRC chaplains are serving in the Gulf with

chaplains from many other denominations, but Bode says military chaplaincy is a "pluralistic religious involvement, although no chaplain is asked to compromise what he or she personally believes." He describes chaplaincy as a "ministry of presence, where sometimes it's enough just to be visible," and when someone wants to talk, they'll know who to see, says Bode.

The chaplains live with the expectation of war, says Bode, just like the soldiers, so, he

says, the outbreak of war was not a surprise. However, Bode admits some of the chaplains had very little notice before the actual attack on Iraq began. Vande Steeg, with the Air Force near the Indian Ocean, had only two hours notice before planes from his location began their missions.

The chaplains will continue to minister to servicepeople through person-to-person ministry, prayer services, Bible studies and, where and when possible, worship services, says Bode.

Rushdie, author of *Satanic Verses*, converts to Islam

LONDON, England (EP) — After nearly two years of living in hiding to protect himself from the threat of death, Salman Rushdie, author of *The Satanic Verses*, has announced that he has converted to Islam.

"I am able now to say that I am a Muslim," Rushdie wrote, "it is a source of happiness to say that I am now inside, and a part of, the community whose values have always been closest to my heart."

Rushdie met on Christmas Eve with six Muslim scholars who said they were satisfied

that the author's desire to convert is sincere. Rushdie said that his official conversion was the result of many years of contemplation and growth.

"I have been engaging more and more with religious belief, its importance and power, ever since my first novel used the Sufi poem, 'Conference with the Birds,' as a model," wrote Rushdie.

"I have been finding my own way towards an intellectual understanding of religion, and religion for me has always meant Islam. That journey is

by no means over," he stated.

"I am certainly not a good Muslim. But I am able now to say that I am a Muslim."

Rushdie, who has been in hiding since Feb. 14, 1989, when Iranian leader Ayatollah Khomeini sentenced him to

death for writing a novel considered blasphemous by most Muslims, said that after he converted to Islam he felt "a lot safer." Although Rushdie said he hoped that Iranian leaders would withdraw the death sentence and that "the

language of enmity will be replaced by the language of love," Iranian authorities reconfirmed the death sentence and the \$1 million bounty originally placed on his head by Khomeini.

Catholic priest wins presidential election in Haiti

PORT-A-PRINCE, Haiti (EP) — Father Jean-Bertrand Aristide, a Catholic priest, and his political party, the National Front for Change and Democracy, were the winners in Haiti's first true democratic presidential elections in January.

The 37-year-old Roman Catholic priest is known for his concern for the poor and for human rights. Aristide was raised in a poor home in Port-a-Prince and received his education from Salesian fathers, who are dedicated to charity and spiritual instruction for poor and orphaned children.

Aristide spent part of his educational career in Israel and in Canada where he studied the Bible and psychology. He returned to Haiti in 1985, the year Jean-Claude "Baby Doc" Duvalier was ousted from the country.

Although Aristide technically remains a priest, he was expelled from the Salesian order in 1988 because of his vehement criticism of the government and his ties to the "liberation theology" movement, which is growing quickly throughout Latin America. Aristide has said he will resign from the priesthood to serve as Haiti's president.

MCC-sponsored recycling program featured in Canadian high school textbook

EDMONTON, Alta. — The Mennonite Central Committee (MCC)-sponsored Edmonton Recycling Society (ERS) is featured in a new Grade 9 textbook called *Canadians Responding to Change*. The textbook describes ERS's commitment to help create new alternatives for Edmonton's waste problems while creating employment at the same time. By September, 1990, 65 people were employed by ERS, while 29 mentally handicapped people were involved in a work and training program.

Helping kids develop a perspective on war

Alison de Groot

ST. CATHARINES, Ont. — What do you tell kids about war? That's the question teachers and parents across the country are asking. Kids are watching a live war on their televisions at night and hearing about it during the day. Parents and teachers often can't avoid the questions kids ask about what they see and hear.

Thea Westertorp, principal of Calvin Memorial Christian School in St. Catharines, Ont., doesn't think the questions should be avoided and she's answering them for the students in her elementary school.

"The kids are uptight, definitely," says Westertorp, "and parents are asking us to talk about it, too."

Westertorp's school discussed and prayed about the issue at its regular Monday morning devotions on January 14. But when war began on Wednesday night last week, Westertorp held another all-school devotional over the P.A. system Thursday morning. "Some parents thought we should hold another assembly, but we decided that to call an assembly would cause too much concern among students," says Westertorp.

'Why?'

The students' questions in the younger grades concern the effect the war will have on their specific communities, but the older grades (seven and eight) are asking the political questions.

Jim Beeke is hearing similar questions from the kids at Timothy Christian School in Chilliwack, B.C., where he is principal. He adds that the toughest question being asked by the younger grades is "Why?" "Why is he (Saddam) doing this? Why are children being killed?"

"We're trying to talk about the root of war as well," says Beeke, "not just international or national wars, but wars between individuals as well. The root is, of course, sin."

"In times of war we really need to reassure the kids that the Lord is in control," asserts Westertorp, who feels that the moment of silence some public schools are encouraging doesn't give kids enough guidance. "What's

the silence for? If kids don't know what the silence is for, then it's not really doing them any good."

Westertorp and the teachers at her school are encouraging the kids to pray about their concerns. "We were hoping and praying for peace, of course," says Westertorp, "but now we're trying to explain the reasons for war. We talk about Iraq's act of aggression against Kuwait and the older kids seem to understand that."

Beeke says at his school, classes have been brought together for prayer and "very open discussion." He agrees that prayer guidance is important in helping kids know what to pray about.

Toronto Star columnists Susan Walker and Lynne Ainsworth gleaned some helpful advice from author James Garbarino, co-author of the soon-to-be-released *No Place to be a Child: Growing Up in a War Zone*, for their *Star* article on children and war.

The value of life

Garbarino tells parents and teachers not to assume that kids aren't thinking about the war. Chances are it is on their minds because media coverage is so widespread. Garbarino advises parents and teachers to let kids talk about war and to correct any misconceptions they may have either about the effect war will have on them personally or about undue fears.

Mostly, Garbarino says, don't "demonize and dehumanize the enemy." He says the temptation of adults to simplify the war to absolute good against absolute evil may rationalize the war in the short run, but "in the long run it poisons a child's mind."

Beeke agrees that oversimplifying the issue can cause problems. He says at his school some students in the older grades have an overzealous "go get 'em" attitude on behalf of the allied forces. Beeke says this may be due in part to the Dutch immigrant background which experienced a war in which they sided with allied forces. In an opening assembly last Friday, Beeke stressed the "value of one human being in the eternal order, and during a time of war we should not lose sight of that inherent value."

Compounded error

Wietse Posthumus has brought to our attention the fact that in both a November 30 story and a December 14 correction of that story in which he is mentioned, we misspelled his name (at least we were consistent!). Calvinist Contact regrets the errors and any inconvenience they may have caused him.
Editor

The clock struck 12 on the 15th of January, and nothing happened except a build-up of world-wide tension to the point where people from Austria to Australia and from Finland to Fiji could speak and think about not much else than the threat of war.

Parliament, recalled by order of the prime minister, debated Canada's role in the conflict. The outcome of the debate was as predictable as winter now in the Yukon. Canada's forces in the Gulf will be committed fully to the eventual U.N.-initiated military action. All Tories voted in favour, all opposition members voted against. Caucus discipline was strictly enforced.

A Gallup poll showed that 56 per cent of Canadians are opposed to our participation in offensive action. Demonstrations and vigils for peace were held across the land, and the Canadian Council of Churches urged Christians to pray for peace. Columnists in the national press expressed divergent views.

It is difficult to determine when a war is a just war, and world-wide politicians and diplomats reasoned differently.

The Spicer Citizen's Forum was in Nova Scotia and heard a request from MicMac Indians for self-government. All these hearings on our national future bear out the truth of what Governor-General Ray Hnatyshyn said in his New Year's address: "Canada is a work in progress."

Mr. Jean-Pierre Hogue who was appointed by Monsieur to sit on the Belanger-Campeau commission said that he views Canada as a family, with Ontario being the father and Quebec the mother. I guess that the other provinces then are the children. It seems that Mr. Hogue's train of thought really never left the station. "Mother Quebec" in the meantime is shopping for tanks in the U.S., which is not such a typical motherly thing to do, is it now?

Parti Quebecois wants a fast-track approach to Quebec sovereignty if the party wins the next provincial election. It was noteworthy that the *Toronto Star* printed that item on the last page of its news section. The Gulf crisis dominates the front pages of all papers and all the hassle about the GST, or TSP as it is called in Quebec, is already forgotten like yesterday's headache.

"Eeny, meeny, miney, moe" Remember? Zellers thought you would and wanted to cash in on your nostalgia. It marketed four black dolls by that name, but the black

community in Nova Scotia did not think that was funny and complained to the Human Rights Commission. Zellers apologized and to atone for it the firm will spend an unspecified amount of money sponsoring black cultural events.

I saw a sign on a store in a Toronto underground shopping mall: "Our sidewalk sale is inside." "An oxymoron," my senior grandson would say.

Manitoba's nurses continue to walk the picket line, Winnipeg seems to be not the place to get an attack of appendicitis. Wilhelmus Maria VanderZalm, British Columbia's beleaguered premier, continues to fight his own Social Credit members who want him to retire. And the Pope continues his stand against women at the altar. All these people held an unwavering belief in their own side in the dispute.

Ann Landers tells us to eat garlic, others sing the praises of oats, and now, new research has shown that we should consume two tablespoons of rice-bran oil a day. What happened to the old-fashioned apple-a-day advice? Two much junkie spray on the apples, I guess.

Crime might not pay, but in Ontario it doesn't always get punished, either. The number of criminal charges tossed out of court because of delays in coming to trial has jumped to more than 14,000, the Ontario government revealed in the past week. Ontario seems to be an excellent location for an aspiring thief. The charges dismissed had 2,178 cases of theft among them.

Canada tried to normalize farm subsidies at the recent GATT round of discussions. That effort was not successful, and responding in the usual "if-you-can't-lick-them-join-them" reflex, Agriculture Minister Don Mazankowski introduced new programs to help Canada's farmers through these tough times. If all farmers joined the two new programs, it could offer a \$3 billion safety net during the 1991-1992 crop year.

The times they are a-changing: some auto manufacturers are contemplating eliminating ashtrays from their new models. Perhaps they'll put a telephone in its place. Don't hold your breath.

Saddam Hussein, whose personality is somewhat akin to chalk scraping on a blackboard, continued to treat the world to his military tough-talk, never wasting a chance to loudly proclaim the

justness of his cause.

In keeping with the nature of the times, the International Institute for Strategic Studies published a list of the world's largest military forces: Soviet Union, 4,258,000; China, 3,030,000; U.S., 2,124,900; India, 1,260,000; Vietnam, 1,249,000; North Korea, 1,040,000; with Iraq coming in with 1,000,000 men in their armed forces. The picture does get a bit different when most soldiers are counted per 1,000 citizens: Iraq, 49.9; Israel, 47.8; Syria, 38.8; North Korea, 38.5; and surprisingly, Cuba has 29.5 soldiers per 1,000 citizens.

Members of the nuclear club are the following: U.S., Soviet Union, China, Britain and France. Nations on the threshold of military nuclear power are: Argentina, Brazil, India, Israel, Pakistan, and probably Japan. Nations trying to gate-crash the club are: Iraq and North Korea.

The *New York Times* thought this to be news fit to print. It is a pretty obscene tableau though, don't you think? Imagine if all that money and effort could go into more humanitarian achievements. Children would no longer die from hunger.

The Soviet paratroopers did a Tianamen-Square number in Lithuania's capital, Vilnius. The soldiers fired point-blank into a mass of people and tanks smashed through the barricades. Eyewitnesses told of bodies crushed by tanks. The bodies lay shredded in the street; shot by machine guns they had holes where flesh used to be. Then all was ashes and dust floating in the wind. Russia left its jackboot footprints on the soul of Lithuania.

The loneliest person in the whole wide world was President Bush who had to make the decision of war or peace. In a society awash in change, some things remain timeless: the decision comes finally to rest in one man's conscience. There is always just one terribly lonely place where the buck stops.

South Africa was again the scene of much bloodshed as blacks continued to kill each other. At least 35 people died when an all-night vigil of Mandela followers was ambushed by what probably were Zulu rivals of the African National Congress.

Stock exchanges in both the U.S. and Canada also prepared for war conditions. In case the blue chip stocks which comprise the Dow-Jones average would fall more than 250 points trading will be discontinued.

Pressreview

Carl D. Tuyl



The USSR has a new foreign minister; it is the former ambassador to Washington. Alexander Bessmertnykh. Anchor newscasters over the whole world are trying to pronounce his name, which does not lie too easily on the tongue. Bessmertnykh has always been a Kremlin reformist and a faithful supporter of Gorbachev.

The anti-Hussein U.N. coalition seems as fragile as soapbubbles in a hurricane, especially now that Iraq has attacked Israel. France, initially not enthusiastic, has committed its pilots to the war. Syria is looking over its shoulder at Israel and deplores being in common cause with Jerusalem. Egypt will change loyalties the moment Israel mires in the fight, and the rest does not amount to a whole lot anyway. The Yankees are doing the bulk of the fighting, but as of this writing, Britain, France and Kuwait have also lost planes.

It was Voltaire who said: "Men are tormented atoms in a bit of mud devoured by death, a mockery of fate." We would be if it were not for the sure hope and the firm conviction that at one time all the swords shall be beaten into plowshares and all the spears into pruning hooks. Until that time,

regardless of what happens next: keep the faith! And remember that rooting out evil is like rooting weed out of your garden. It keeps coming back; but you can't quit.

Carl Tuyl is a consultant for chaplaincies in Canada.

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Let's rebuild Canada's fragmented mosaic

Canadian nation-building seems to have been overtaken by nation-splitting. The glue is not holding. Quebec wants to walk away. Western Canada seems more alienated than ever. Native peoples shout for land rights and self-determination.

The cause is "mosaic madness," says Alberta sociologist Reginald Bibby in a new book by that title. We're undone by overemphasizing individual freedom, he says. The price is the breakdown of community, of social cohesiveness.

Until the 1960s Canadians were anchored in the social, ethnic and religious groups in which they found themselves. Many things were organized for us, sometimes in authoritarian ways.

Then came an era of social liberalism, abetted by urbanization and fed by public education. Rules gave way to rights. Freedom for the individual filled the air. With it came pluralism, the idea that many different viewpoints could live side by side in mutual tolerance. Relativism — that all opinions are equally good — walked in with pluralism. Now everyone does his or her own thing, elbowing to get what they want, ignoring others.

Mosaic needs design

A mosaic is a beautiful thing when the multi-coloured pieces hold together to form an attractive pattern or picture. But today who knows what the big picture is? Just living on the same continent is not enough to provide unity. The national goal we hear from Ottawa is to "be competitive" internationally. But that reduces life to money and power while forcing us to think in terms of winners and losers, which itself is fragmenting.

Pluralism is a villain, suggests Bibby, because it implies that everything is equally good. He

calls instead for discernment, a search for truth among choices. Choices carry consequences, so let's evaluate the consequences while we commit ourselves to accepting those who make different choices.

Bibby calls for a better balance between the individual and the group. He says we now have excessive individualism whose prices is bondlessness and social disintegration. But the answer, I think, is not to draw a line joining the individual at one end and the group at the other, and then find a workable midpoint. Bibby's solution is two-dimensional. Only if we know ourselves as children of God can we feel ourselves to be free and worthy individuals, and only then can we look beyond ourselves to find meaning in groups. When we love God we are drawn to other people and want God's blessing on them and on our being in community with them.

Personal freedom must be accompanied by social commitment, says Bibby. Freedom is better than coercion, and it's better to be affirmed for who we are than be forced to change in order to assimilate. We need to make clear that there is a flip side to freedom, and that is responsibility. No society can continue to exist whose people freely do what they want and leave the consequences to others.

Bibby concludes with a call to "reflective altruism." This seems to me to be good but short of the mark. The meaning of life, of social cohesion and nationhood must be grounded in our knowledge and acceptance of God, without whom there is only disintegration and chaos. Nevertheless, Bibby's constructive and timely analysis of the Canadian national crisis deserves reading and discussion while answers deeper than his should become part of the national agenda.

Robert VanderVennen

Wise Christian leadership draws conflict

Nobody likes a troublemaker. But responsible Christian leadership can be expected to stimulate controversy, writes Bernie Wiebe in *Christian Week*. Conflict itself is neither good nor bad, says Wiebe, but simply a fact of life. Leadership should force us to stop, think and learn.

There is no shortage of conflict today, inside the church and outside. In troubled times another responsibility of leadership is to help people understand and think through issues, identifying biblical principles and historical developments.

Leaders fail us if they do not challenge us to change our ways of thinking and acting. Prophets are needed to confront our hypocrisies and our conformity to the world today no less than in biblical times.

No room for brutality

Respect and love for others must be felt in all criticism. The fruits of the Spirit must be evident in all controversial discussion or we may doubt that the Spirit is really leading the disputants. There is no room for brutalizing our opponents.

Some institutions and their leaders have the

obligation to serve as critics of established patterns. Churches must call people to change their ways. Christian colleges and universities fail us if they are not critics of established ways of thinking and we must expect and even require that there be a controversial side to them. Christian day school leaders must challenge their students and their supporting families to faithful stewardship of time and resources. A newspaper like this must be expected to receive and print responsible criticism of views expressed.

New ideas need to be challenged and tested like the Bereans tested the new teaching of Paul and Silas. We should never give unquestioned allegiance to strong leaders who expect it. We should beware of leaders who are willing to stand alone and not interact sensitively with their critics. We should watch out for church hierarchies and bureaucrats that brush off critics without seriously engaging the issues they raise. No one should lord it over others or try to dominate by intimidation.

Conflict about honest differences will always be with us. The way we handle conflict should stand the Christian test: "See how they love one another."

RVV

Longer Letter (More letters on page 6...)

Kuiken answers Brouwer's criticism

Wayne Brouwer's critique of my column entitled "Home Missions, a mission in search of a home?" warrants a response. First of all to say thank you for the kind comments about some of the other columns, but more importantly to clarify the issues raised in his letter.

In general terms his response is mostly rhetorical and relies on *ad hominem* arguments, i.e., ones irrelevant to the issue I examined and the points I made.

The main issue was the progress being made by the Christian Reformed Church and its Home Missions Board (HMB) regarding the "400,000 by 2000" objective approved by the CRC synod in 1987. I reviewed information published in recent synod agendas and yearbooks for the past seven years and made two main points. First, the data contained in the denomination's Yearbook is unreliable for this purpose. Second, it seems the CRC is not likely to come close to meeting the goal.

Therefore, I suggested that Synod 1991 should ask some questions about the HMB's plan for the remaining nine years, including a disclosure of direct and indirect costs. From the factual information I reviewed it appears, at best, that some early-course corrections may be necessary; at worst, the church may have taken the wrong journey with this particular plan.

Whose expertise?

Brouwer suggests I should stick to my area of expertise (social work) and not ask questions about the HMB, especially not in a column that deals with "family business." In effect I've been told to "mind my own business!"

On the surface that appears to be logical. On the other hand, is Brouwer so interested in the other things I've written about and wants more of the same, to the exclusion of "a look, albeit limited" at the HMB's performance? Or is it that he holds the HMB to be so sacred that it's beyond question? Frankly, in 25 years of social work practice with individuals, families, communities and agencies it's been my experience that when told to "stay out" of something it's been most beneficial to make it my business. The majority of times the sensitive points are precisely the ones which need examination.

To be rhetorical in turn: why isn't the church's mission part of the family's business? After all the CRC's quota system, including funding for the HMB, is based on an annual *per family* payment. Surely, what's good for the goose is good for the gander?

Invisible members

It seems we share some limited agreement on inaccuracies in the Yearbook figures. Nevertheless, Brouwer suggests that it reflects the denomination's character from year to year. I think that's a debatable point.

While doing research for the column, one knowledgeable HMB staff member suggested the denomination's membership might be understated by as many as 35,000 persons. Counting people may be a "fluid" thing, as Brouwer suggests, but surely a slip of 35,000 members is a bit more than a few drops here and there!

But except for some arithmetic errors, the Stated Clerk's Office is not responsible for the problems with the Yearbook. Church councils are entirely

responsible! They provide poor quality and unreconciled yearly statistics. As Brouwer suggests, they "hide" some of the membership numbers. The result of "hiding" these members is that the denomination does not receive the funds to which it is entitled. If we caught someone doing this to the government's tax collectors we'd be happy to call it "cheating."

Because of the different types of errors the reliability of the summary data deteriorates rapidly. The lack of an annual reconciliation means that errors can accumulate and be carried forward into following years, compounding the problem. From a statistical viewpoint the growth in any one year may be no more than fluctuations in church councils' practice of "hiding" members.

By the way, staff in the Stated Clerk's office with whom I spoke confirmed, from personal experience, the dubious practice of "hiding" members and its impact on the reliability of the annual summaries.

Conversion through marriage

Regarding conversions through marriages, Brouwer should know that HMB staff suggested the figure might be as high as 50 per cent of all converts to the denomination. Unless the promotion of interfaith marriages is part of the HMB strategy for denominational growth, such new members shouldn't be categorized as, "... received through evangelism." To include them as denominational growth is correct, but to imply that they've joined as part of an evangelism program is misleading.

Brouwer suggests that my column made the same mistake as Gamaliel, i.e., "anything that starts slowly may just as well not be started at all."

My only rejoinder to Brouwer is that he should take the time to read the HMB materials before jumping to incorrect conclusions. For instance, the HMB's 1987 publication entitled, "Does the Church Count?" notes that "such a goal requires a growth rate of two per cent annually, more than double the current rate." There's nothing to suggest that the HMB planned a slow start towards a membership of 400,000 by 2000. And by the way, that is repeated in the agency's report to the synod of that year.

The cost of '400,000 by 2000'

Brouwer suggests that it's somehow crude or annoying to write that an expenditure of \$12,500 is incurred with each net gain of one additional member.

Perhaps it is. But does he have a better way of projecting the total costs of the HMB's plan if it's to meet the objective over the remaining nine years? Or perhaps he thinks that the cost of the plan is irrelevant.

The HMB set the objective and thereby invited its performance to be evaluated on that basis. In fact, the HMB has made quite a point of legitimizing the business of "counting converts" through its own publications. Therefore having designed the plan, developed the standards, received the funds and (for nearly three years now) worked on its implementation, it's fair to ask: "How are you doing, what progress is being made and what are the costs on the basis of the standards you designed into the plan?"

Interestingly, in a recent (?) undated

ROOFTOP MUSINGS/ALYCE OOSTERHUIS



Another year

When we lived in Amsterdam in the first years of marriage, studying and career, the time to write Christmas/New Year's wishes always seemed to be just passed. "No problem," said the Dutch, "In this country it is all right to send New Year's greetings during the whole month of January and still be considered timely." Taking advantage of that Dutch custom at this point in time gives me the opportunity to muse about another year.

As we celebrated the changing of the 1990/1991 calendar, I was struck with how little fanfare accompanied this year's change when compared to the previous year's decade change. I think that it relates to the hopes that one holds over the long-term rather than the short-term. Ten years can bring about a number of vast changes — children growing up, graduations, weddings, multiple births, extensive world peace, a cohesive European community, a chunnel from Dover to Oostende, a breakthrough in Ethiopian famine, a resolution in the Middle East, etc. A decade gives the big picture, and after the tumbling of the Berlin Wall we were dreaming big.

Big dreams dissipate

Big dreams need working out in the nitty-gritty of the daily grind and it is in facing the year-to-year end that we are suddenly brought to face how far (or how little) we have advanced in realizing the big picture. World peace now seems much more elusive than two years ago. Hunger continues to send many to bed with bloated abdomens (i.e., if they have beds to crawl into). The graduation has been postponed for another year because of incompleting assignments. The birth of grandchildren has been shattered with the divorce of the children. Retirement must wait for another year when the financial picture looks somewhat rosier. The health cure has been replaced by another search for that which ails.

Year-end celebrations and enumerations of hopes and dreams are really very secular activities, even when we dutifully read Psalm 90 at the stroke of midnight. The very idea of planning for tomorrow goes against the admonition to "look at the lilies of the field" and to stop worrying about tomorrow.

Marking the minutes

We have become so time-bound and so time-conscious that a calendar hangs in every room of the house and every wrist bears a watch that buzzes with the changing hour. The big and little pictures are seen to be dependent upon our own activities — the "good that we would but do not do." And as each year ticks closer to the changing of the century we become depressed with all that is not done.

Rather than throwing out all calendars and watches I would recommend that next December 31/January 1 we build a large bonfire on our church parking lots. What we throw into this fire will be all the marked-up calendars, weekly planners, 1991 agendas, etc., to illustrate that "the best laid plans of mice and (wo)men often go astray." At the least, the fire would warm us in community. At its peak, the fire would teach us all to stop carrying the burden of tomorrow, for tomorrow will come whether we have placed it on our agendas or not. And if tomorrow does not come, it will have been taken away gloriously! A blessed 1991 to all.

Alyce Horzelenberg Oosterhuis is assistant professor of educational psychology at The King's College in Edmonton.

annual report entitled "Gathering God's Growing Family" the HMB omitted the data on the two most important numerical goals it set for itself, i.e. 60,000 members to be added to established churches and an additional 30,000 members to be added by the development of new congregations. In case of the latter, the report dwells on the number of new congregations but omits the critical "additional members," the only meaningful number in the context of the "400,000 by 2000" objective. In addition, the report's final graphic fails

to present fairly HMB's past and anticipated contributions to denominational growth.

In conclusion, Brouwer could have served the CRC's "400,000 by 2000" plan well had he taken the time to deal with the facts. It is to be hoped that his failure to do so doesn't serve to raise additional doubts about the plan itself.

Jake Kuiken
Calgary, Alta.

Letters

Advice to mothers who breast feed

Women who read "Harmful dioxins in breast milk ..." can be reassured that their milk continues to be the best source of nourishment for their babies. As the article pointed out the benefits of breastfeeding still outweigh any potential risks. Studies have shown that cow's milk and soy beans (a source of infant formula) also contain dioxins, plus contaminants in the tap water it is mixed with. Also heavy metals, aluminum and lead pollutants are present in formula from the manufacturing process.

Mothers should know that there are ways to minimize contaminants in their milk. They are:

1. Do not lose weight quickly. Contaminants are stored in body fat and are released in the bloodstream and milk.
2. Limit consumption of fresh water fish.
3. Scrub or peel skins of fruits and vegetables.
4. Cut fat off meat.
5. Limit consumption of meat.
6. Consume only moderate amounts of dairy products and

limit them to low fat.

7. Avoid pesticides and herbicides.

While people need to be motivated to lobby the government to stop polluters, news that there are toxic chemicals in breast milk can undermine a woman's confidence to breastfeed. It is important that she know that breast milk is still a superior infant food and poses the lowest health risk.

For further information contact:

La Leche League
(listed in local directors)

Infant Feeding Coalition
(INFACT)
10 Trinity Square
Toronto, ON M5G 1B1
(595-9819)

Dr. Jack Newman
Breastfeeding Clinic
Hospital For Sick Children
555 University Ave.
Toronto, ON M5G 1X8
(598-7500)

Willemiena Hart
Breastfeeding Counsellor
Toronto

Appreciates news from 'home'

This is just a short note to thank you for the complimentary copies of *Calvinist Contact* that you send to Calvin Seminary every week

for students. I speak on behalf of many of the Canadians here who look forward to its arrival every week. It's great to receive word from "home"! It's not too easy to get Canadian news here so we appreciate Carl Tuyl's "Pressreview": he keeps us up to date on the antics of our favourite (or not so favourite) politicians! More importantly though, it's good to be kept in touch with the Canadian churches and the issues and challenges that confront them.

Thanks again for remembering us. It is much appreciated!

Shawn Brix
Grand Rapids, Mich.

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a car while
in Holland?

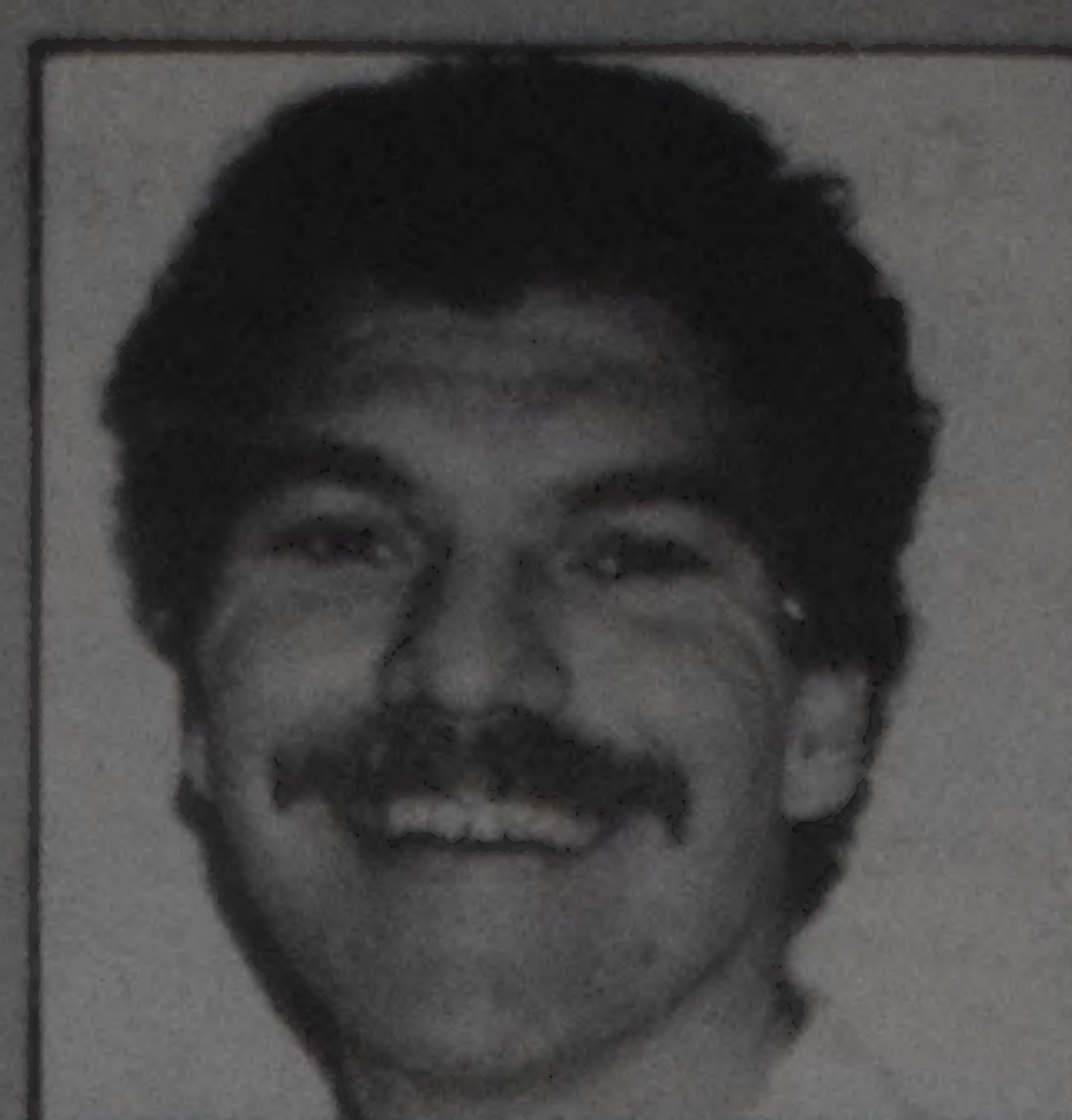


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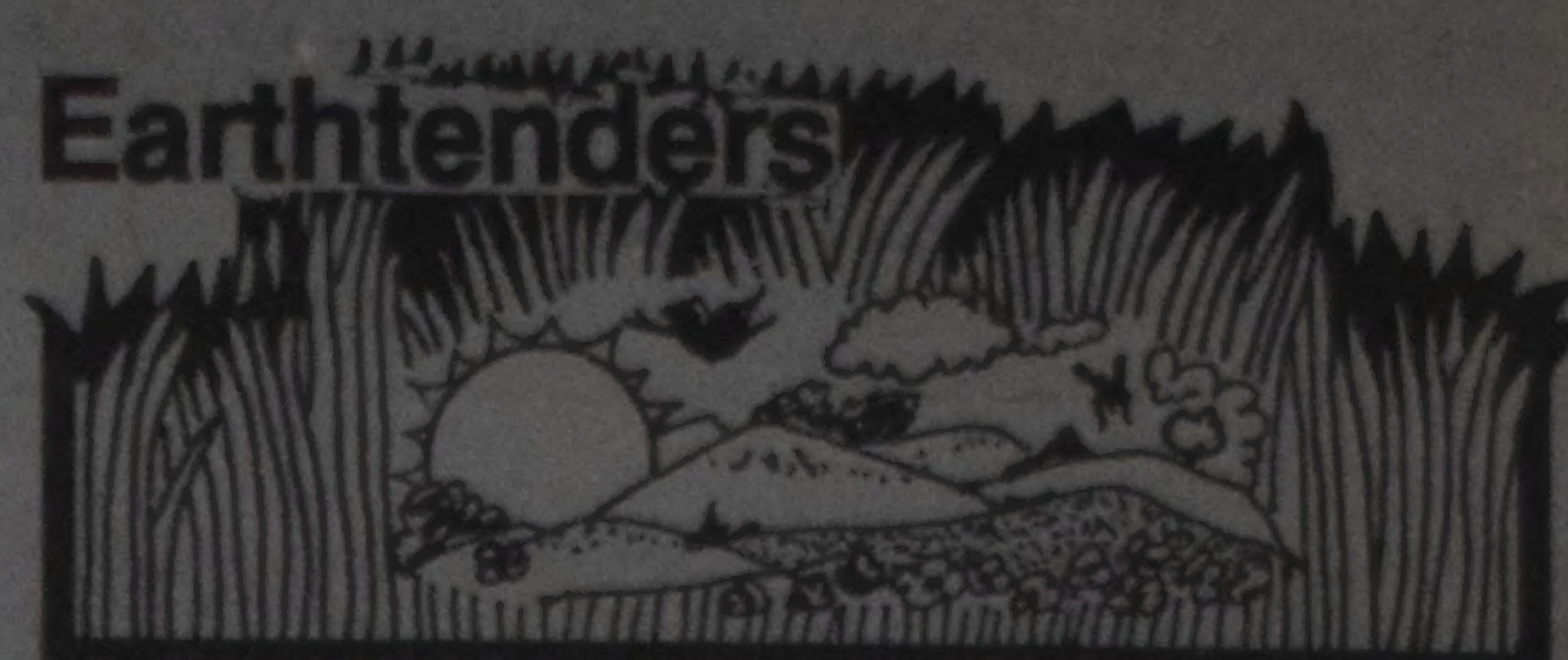
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Harry Spaling



Our place and task in the environment

Canada's Green Plan: enviable model or too little too late?

After a year of delay, the federal government finally released Canada's Green Plan on Dec. 11, 1990. With a commitment of three billion dollars over the next five years, the plan outlines over 100 new government initiatives and actions for managing and preserving Canada's environment.

Nearly one-third of the \$3 billion will be spent on what the plan calls "Life's three essentials: clean air, water and land," or more accurately, clean-up and pollution control. In some places, toxins have so contaminated the environment that they seriously threaten human health and important industries such as fisheries.

Through a combination of action plans, research and regulations, the government hopes to improve water quality in the Great Lakes, the Fraser and Athabasca River Basins and Canada's coastal zones. By 1995, 30 highly contaminated hazardous waste sites are to be cleaned up. To reduce air pollution, tighter emission standards for new motor vehicles will be adopted in 1994.

Some \$575 million is to be spent on reducing Canada's contribution to global environmental problems. To tackle global warming, national carbon dioxide emissions are to be set at current levels by the year 2000. Similarly, the plan calls for tighter control of chlorofluorocarbons (CFCs), the chemicals linked to destruction of the earth's ozone layer, and also for sulphur dioxide emissions, the main culprit behind acid rain.

Another \$500 million is to be spent on "environmentally responsible decision-making." This includes funds for a national Environment Week, grants to environmental activist groups, a second "State of the Environment Report," research in the environmental sciences and tougher environmental regulations.

Setting the house in order

The federal government promises to set its own house in order and to be a model of environmental stewardship. It will turn environmental assessment guidelines into legislation and conduct environmental audits of government projects. Other actions are devoted to preserving Canada's Arctic,

adding five national parks and improving response to pollution emergencies.

One of the more innovative actions is an emissions "trading" program which uses a market approach to reach environmental standards. Companies are issued permits allowing them to release specified amounts of pollutants. A company which releases less than its specified amount may sell the "unused" portion of the permit. A company which cannot meet the specified amount must buy additional permits. This creates an economic incentive to reduce pollution and an economic penalty for adding it.

Canada's Green Plan was released in time to be a national Christmas present. Predictably, the critics were ready to return it for a refund. A cynic would view it as a well-timed package of goodies for almost every corner of the country, a fact which we will be reminded of repeatedly during the next election campaign.

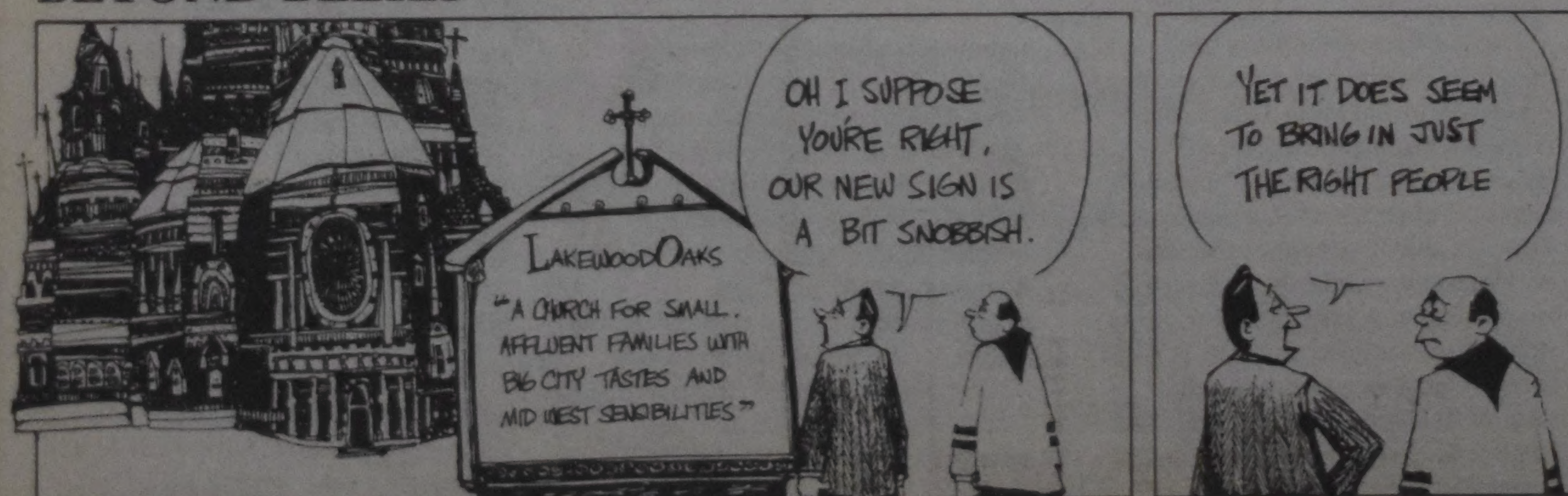
Although the critics are reluctant to admit it, they were pleasantly surprised in a few areas. The \$3 billion price tag is much higher than the pre-release rumour of \$1 billion. By specifying more than 100 new actions accompanied with budget figures, the 174-page plan is the envy of many other countries facing equally serious environmental problems.

To be sure there are weaknesses in the plan. Many of the actions and budget commitments are not all that new. Most of the actions for dealing with global warming, ozone depletion and acid rain are already included in previous or upcoming international environmental agreements. These have been conveniently lumped together under the Green Plan. It is also filled with repeated promises of more detailed announcements in the future, leaving the plan vulnerable to charges of too much rhetoric and not enough specifics.

Canada's Green Plan isn't perfect but it is worthy of our watchful support. Let the record over the next five years be the real basis for judging Canada's first national environmental plan.

Harry Spaling is a doctoral student in geography at the University of Guelph, Guelph, Ont.

BEYOND BELIEF



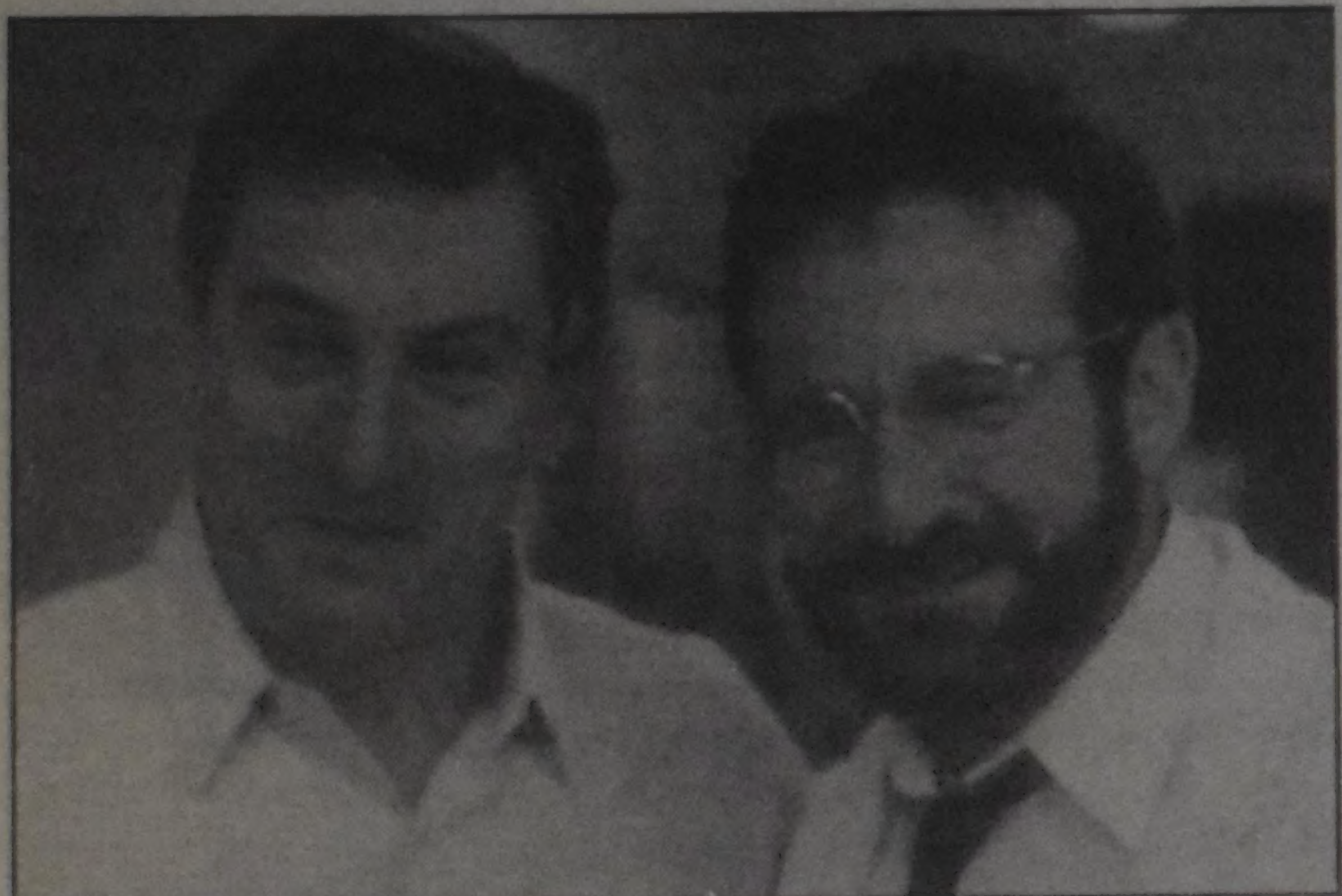
Thanks for 40 good years

It is a pleasure to receive C.C. with its writings and family news in our mailbox weekly (since 1950). As long as we have been living in Canada we have received the paper regularly, maybe under another [one of its previous] names. Thank you and have a blessed ... New Year.

Gerrit and Jantje Vanderhill
Strathroy, Ont.

Cinema summaries

Marian Van Til



Awakenings

Rated PG

Stars Robert De Niro, Robin Williams, Julie Kavner

Directed by Penny Marshall

Based on an autobiographical book by Dr. Oliver Sacks

Awakenings is a nearly flawless film. It tells the poignant true story of one summer, 1969, in the remarkable work of Dr. Oliver Sacks and the lives of his neurologically impaired patients who have been comatized for years, some for as long as four decades! (Manic comic Robin Williams plays the self-effacing doctor with low-keyed control.)

The patients are unable to speak and mostly unable to move, with a couple of strange and humorous exceptions. Most doctors and nurses who care for them feel they are little more than human vegetables — it is simply incomprehensible to contemplate that they might have normal minds trapped for unthinkable long years in useless bodies.

Dr. Sayers discovers the common thread among them: all at one time suffered from encephalitis. Because they demonstrate some of the same symptoms as patients with Parkinson's Disease (muscle tics and tremors, uncontrollable movements), Sayers convinces his superiors to let him try the (then) new Parkinson's drug, L-dopa, on his post-encephalitic patients.

The film chronicles the startling results: an "awakening" which frees the patients from their limbo and lets them function as normal thinking, feeling, moving human beings — but human beings who have lost 10, 20 or 40 years of their lives!

Bittersweet

But there's another awakening as well, that of the shy, people-shunning Dr. Sayers himself. Bit by bit, the awkward Sayers blossoms as a person, ironically as a result of his work with his non-responsive patients — and through the rock solid support

of a nurse well-played by Julie Kavner.

Robert De Niro is compelling and utterly realistic as Leonard Lowe, the first person to whom Sayers administers the drug. (De Niro will most certainly receive an Oscar nomination for his performance and may very well win).

Lowe caught encephalitis at age 11, finally at age 20 was transferred to the chronic hospital in the Bronx where Sayers works, and now has been there for 30 years, receiving daily visits from his mother all that time.

As the drug begins to work, the quick-witted Leonard emerges into the world of the living. The rest of the film traces his initiation into a foreign and adult world — and his body's struggle with and against the volatile drug. But the other patients are important to the story as well,

Dutch National Music Museum an intriguing place to visit

Lini Richarda Grol

If music means much to you, and to many people it does, a visit to the National Music Museum in Utrecht, the Netherlands, will be a delightful as well as an educational event as it was for me. The museum contains an international collection of mechanical musical instruments from the 18th-20th century.

There was a time when music was sheer luxury to most people and when the weekly street organ was welcomed as the great entertainment for the less fortunate young and old. How fortunate we are today to have good music at our fingertips. A visit to the National Music Museum makes one realize how privileged we are in this time and age when most of us own radio, stereo, or tape or CD

player and can listen to any kind of music any time of the day or night.

At this museum you will hear old time music in every genre, from the classics to delightful little melodies on ancient music boxes. There are music boxes in every format and size, from a musical bird cage complete with bird to a precursor of the once popular jukebox, circa 1900.

Some clocks also play tunes, as does the Groninger Stoeltjes clock with a miniature carillon, dated about 1730.

If you are Dutch and have fond memories of the old fashioned *straat* or *draaiorgels* you will have a great time seeing and hearing these old antiques play their never forgotten tunes. You can even hire a little *perlee*, or a Carl Frei organ for a day to entertain your friends

and family for a few jolly hours down memory lane.

The instruments are well kept and displayed, and the staff is friendly and generous with their time and information. This was for me a unique outing and made me even more appreciate my record player and radio.

The museum conducts guided tours and will even give you a privately guided tour in English, with demonstrations and a lecture with slides and recordings.

You will find the National Museum van Speelklok tot Pierement at: Buurkerkhof 10, 3511 KC, Utrecht; tel. 030-312789.

Lini Richarda Grol is a free-lance writer from Fonthill, Ont.

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Church

Marian Van Til, page editor

Thousands of young people inspired by 'Urbana 90'

URBANA, Ill. (IVM) — Thousands of students from across North America and around the world repacked their Christmas presents and converged on chilly Urbana, Illinois, to attend the "Urbana 90" Student Mission Convention for five days at the end of December.

Students, missionaries, pastors and mission personnel came to this 16th triennial event, sponsored by InterVarsity Christian Fellowship of the United States and Canada.

"We are very excited that people from 101 nations were here," said Dan Harrison, "Urbana 90" director. That number included 12 international exhibitors representing mission agencies based in the Two-Thirds (non-Western) world.

As the conference began "there were 1,600 registrations an hour, and we [expected] 196 Native Americans," Harrison said, adding that InterVarsity was very pleased that almost 33 per cent of those attending were people of colour.

The theme of the five-day convention was "Jesus Christ:

Lord of the Universe. Hope of the World," which was printed in five languages on purple banners throughout the University of Illinois campus.

"The reason for our two themes was precisely because this student generation frequently hears so little hope about the world they will lead" in the coming years, said Stephen Hayner, InterVarsity-USA President.

"Hardly ever do they hear in their classes that Jesus Christ has the answers" to the crushing problems afflicting humanity, Hayner said.

At nightly plenary sessions and about 200 elective seminars the assembled delegates, including 833 missionaries, heard how Christians around the globe are bringing hope and good will in the midst of poverty, ethnic violence, racism and political oppression.

Almost 2,000 Canadians came south for "Urbana 90," as did people from the four corners of the globe. Some of the other countries represented were Guatemala, Ghana, Poland, Peru, the Soviet Union, India and Zimbabwe.

"We need to learn how to affirm each other and at the same time say that Christ is unique," said Jim Berney, the General Director of InterVarsity Christian Fellowship-Canada.

He pointed out that Canada is a land of pluralism and immigrants with Ukrainians, Afghans, Italians and many other ethnic groups.

Also in attendance was the largest contingent ever of Asian-Americans and delegates from Asian nations. These included 267 South

Koreans, 115 from Hong Kong, 78 from Taiwan, 67 Malaysians, 66 Singaporeans and 57 delegates from Japan.

Members of churches from 76 Christian denominations were scheduled to attend "Urbana 90." Represented among these are 3,389 members of independent and interdenominational churches, 3,260 delegates from 11 different Baptist groupings, 3,233 believers from eight Presbyterian denominations and 1,059 people from the Evangelical Free Church.

There were also Methodists, Episcopalians, Pentecostals, Lutherans, Mennonites, Roman Catholics and many others.

InterVarsity Christian Fellowship, an interdenominational campus ministry, has 727 campus chapters on both secular and Christian college campuses in the United States and many in Canada as well. Established in 1941, it is celebrating 50 years of engaging the college campus with the Gospel of Jesus Christ.

'Dysfunctional' family not an impossible obstacle for missions

URBANA, Ill. (IVM) —

Is there healing for a broken person or is it a permanent condition? And can God use someone from a dysfunctional background?

The answer was a resounding "yes" when both questions were asked before more than 18,000 potential missionaries at "Urbana 90," InterVarsity Christian Fellowship's triennial student mission convention.

Dysfunctional relationships are characterized by a lack of trust, an inability to openly express feelings, and fear — of an alcoholic or abusive family member, or of vulnerability.

Three plenary speakers, all missionaries with painful family experiences in their pasts, encouraged students to seek healing in Jesus now, before they march into God's future for them.

"We have to acknowledge that we are powerless without God, believe there is a power greater than us that can restore us, and turn ourselves over to God's care," said Dan Harrison, "Urbana 90" director.

After sharing about his once-broken relationship with his missionary father, Harrison said that a student's past of divorce, child abuse and abandonment could be overcome in Christ.

"The Lord is a healing God who understands our sufferings, binds our wounds and wants us to share his love with others," said Mary Anne Voelkel, "Urbana 90" plenary

session prayer leader.

"Through prayer, we want to ask God to bring his light into the broken places of our lives."

To give students a chance to let God bring healing to painful family situations, an opportunity for prayer was given and an estimated 1,500 men and women came forward for a time of repentance, forgiveness and prayer.

"They released pain, anger and gut-level feelings," commented Voelkel later, adding that an additional 800 people came to an extended prayer ministry seminar on the topic.

Perhaps the student response to the messages on dysfunctionality could best be illustrated by a conversation overheard on the University of Illinois at Urbana/Champaign campus, where the convention was being held. As one student told another, "If there was hope for those who are leading this convention, then there is hope for me."

Voelkel told delegates that at her first Urbana convention as a young woman she was deeply hurt because her parents had spent the Christmas holidays drunk. She said God can definitely use people with painful pasts, but encouraged them not to wait before they turn their pain over to the Lord.

Wycliffe Bible translator Dan Everett related how he continues to struggle with the fact that his mother died at an early age and that his father introduced him to a decadent lifestyle.

Still, he said such tragedies need not prevent people from effectively serving God and challenged his listeners "to confront the world around" them with the healing power of the Gospel.

Based on surveys and studies of young people, Harrison said that perhaps 50 per cent of those attending the convention came from what could be characterized as dysfunctional family situations.

Romanian Christians divide into two groups

GRAND RAPIDS, Mich. (REC) — Ecumenical relations in Romania are dividing along two lines. Reformed, Lutheran and Orthodox churches have joined to form a national ecumenical council. The ecumenical council is planning a Bible Society, religious education in public schools, and co-operation in social service. It also will work for the return of property seized under the old regime.

Other Christians are joining the nine-month old Evangelical Alliance. In October the Alliance held its first assembly,

with 4,000 delegates. Baptist pastor Paul Negrut was elected as president and Pentecostal leader Emil Bulgur became vice-president. Negrut said evangelical strength is growing rapidly. He estimated there are three million evangelicals in Romania today. A delegation of 10 alliance leaders called on Romania's president during the assembly.

The two groups have almost no overlap. The conciliar group expressed hope that the evangelicals will accept an invitation to join in their programs.

STUDENTS — CLASSIS HURON

The Student Fund Committee of Classis Huron of the Christian Reformed Church invites applications for **Student Financial Aid** in preparation for the ordained ministry in the Christian Reformed Church.

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St. Catharines, ON L2W 1A1
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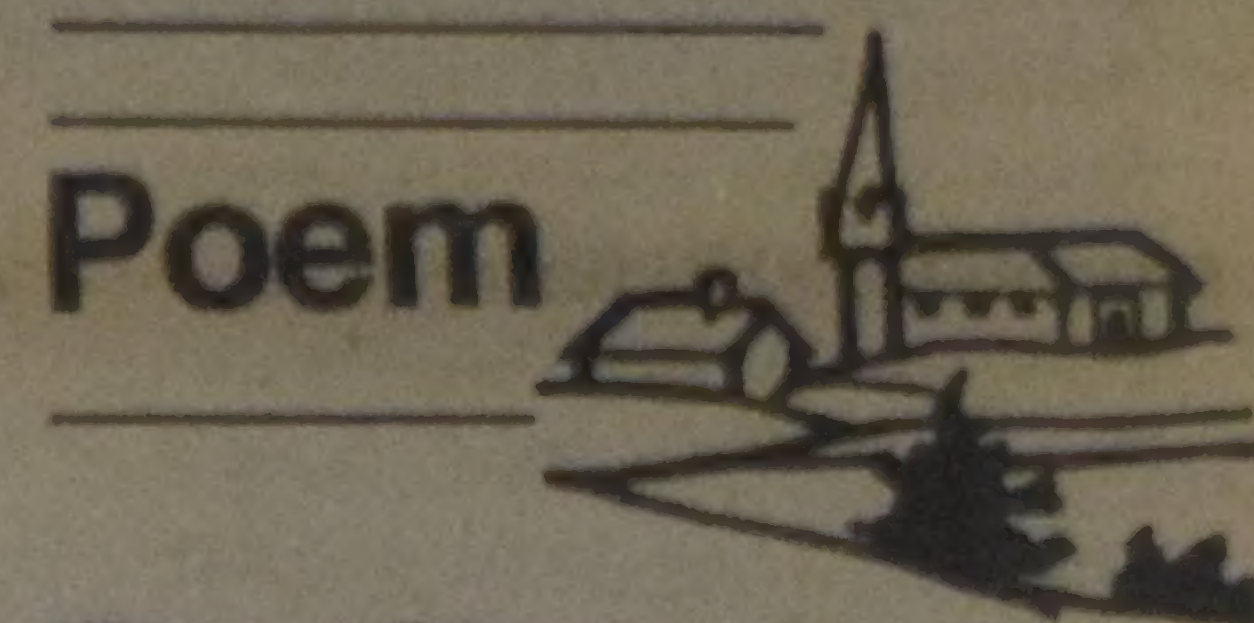
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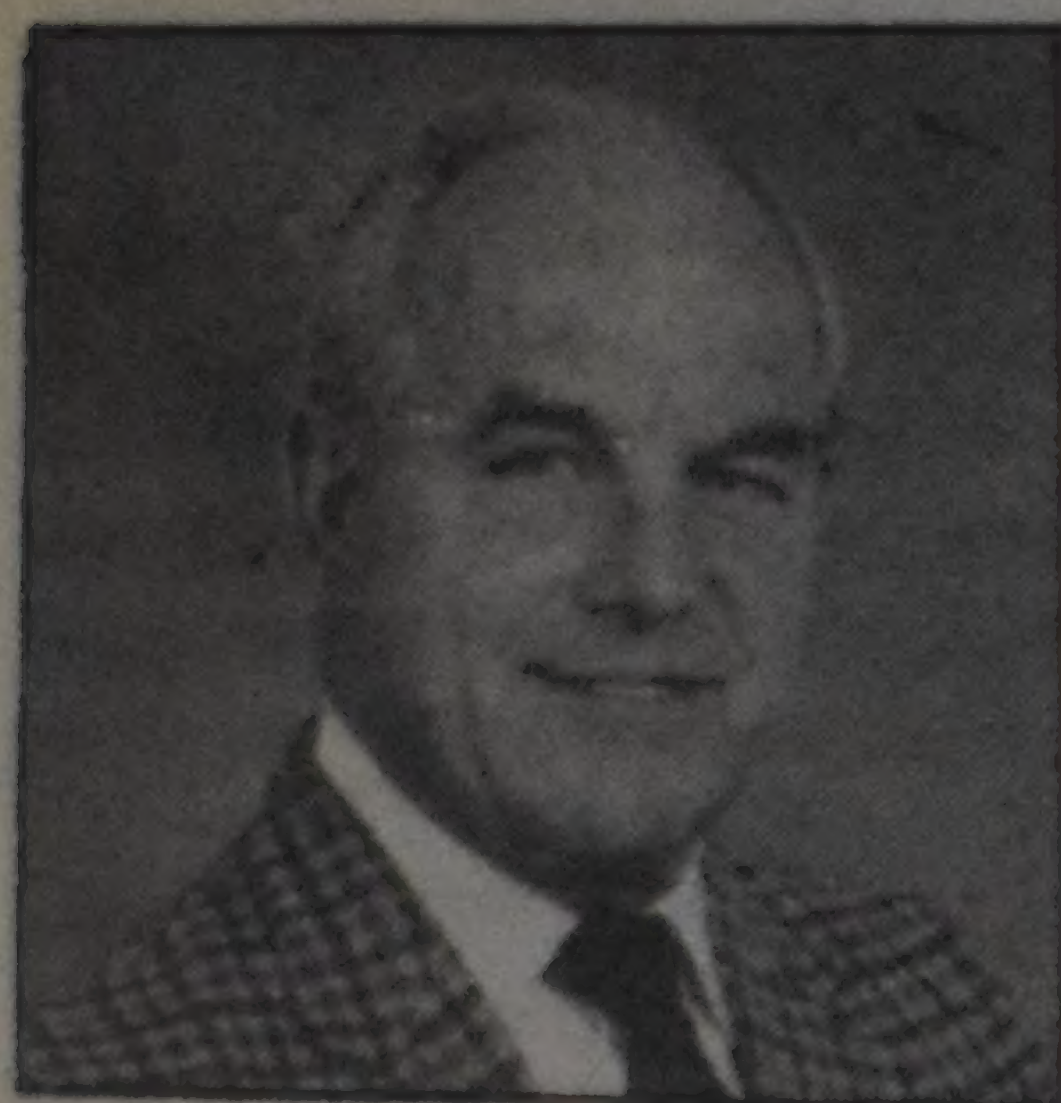


Poem

The Church

The church
is where we worship
meeting God and ourselves
face to face
and where we dialogue
meditate, drink coffee
or perhaps hear poetry
like a waterfall
those tumbling chords
of resonance:
or is the church
not also where grace
surprisingly recreates
the world, life, a
panorama with space for
galaxies, political problems
children, trees, signs
of repentance and renewal
the church stands
best closest to the sidewalk
or in a shopping mall
open seven days a week
with worship and with wonder
a small word or a conference
here a saint and there a saint
angels of light unexpected
right in the middle of
the great economic debate
a question mark that limits
brutal business, a kind
of joke when thoughts are grey
or flowers for the sick
and there, right there where
work is cussed the church
is there with rolled-up sleeves
you and I the human face
of God, the church with
freckles or crooked teeth
but caring.

Frank Sawyer



Canadian Church Scene

Jacob Kuntz

What is Reformed journalism?

Reformed Perspective is published by an organization whose purpose is described as follows: "To publish periodically a magazine promoting Reformed principles in all spheres of life, especially the social, political and economic realms." That leads to the question: What do you mean by "Reformed journalism"? In the November '90 issue Rev. Clarence Stam answers that question:

"One of the questions which always occupies our discussions at committee meetings is: How do you write about a certain topic in a *Reformed* manner? We realize that this is not an easy task.

We want to avoid the type of writing which analyses a certain matter and concludes with a brief Christian comment or the quoting of a Bible text. For then the last paragraph is like the (artificial) "icing on the cake." Such writing may sound pious, but is often poorly argued [sic] and misses the point.

Instead we want to write and promote articles which are from start to finish *thoroughly* scriptural and Reformed, fair in their analysis and careful in their application. This can be the case even when no specific Bible passage is mentioned.

We always begin with a specific presupposition: the whole world lies in the power of

Jesus Christ, our exalted King, who is fully executing the eternal counsel of God. This counsel has a two-fold scope: the gathering of the church and the destruction of the kingdom of darkness.

This is our *a priori* of faith. We strive towards letting this awesome Truth shine through in each edition of our magazine. For only in this way can we glorify our God and edify our readers. Is this not the essence of Reformed journalism? Then our articles are not written from a negative point of view but have a *positive* impact.

We know that we are not always successful in this endeavour. It is, at best, difficult to write well, let alone to write clearly and consistently from this Reformed perspective. But this is our striving, and we are grateful for all positive support."

Light in darkness

"Dark economic times can reveal new truths." That was the title of an editorial in *Catholic New Times* of January 6. It sums up the economic troubles in Africa, Latin America, Eastern Europe and Canada. There is no end to them. However, the article does not end in despair but in hope. Because "now we have a chance to re-examine what and whom we will trust. This is a very good time for a good hard look for the Epiphany star." We quote the closing paragraphs:

"For some of us, hard times may lead to new choices that turn out to be genuinely vocational. Living more simply, finding ways to cultivate small and beloved pieces of land as part of one's living, sharing and re-using, and finding alternative ways to work — any of these changes might be part of a conversion that the whole world needs. Any of them might be part of a redeemed way of caring for the environment and loving our limited planet.

God is a brilliant global economist (that's the Greek word for "Householder"). You can be sure, though, that God did not go to Harvard, or the University of Chicago, or any of the other places that forged the current anti-social economic orthodoxy.

God's economics will be full of surprises. If we learn to listen for it and respond to it vocationally, we will find that

God's frugal and delightful plan for simple, communal human living leaves no one out, destroys no life-forms and leaves no human talent unused.

Let us not be afraid. "Your Father knows you need all these things," Jesus said to his economically terrified disciples; we have a God who knows better than the finance ministers and the incredibly wealthy CEOs that human beings need a working, healthy economy.

Hard times can be discovery times; hard times can illuminate realities that otherwise remain invisible. The Epiphany star is clearest in the darkest of skies. What we need today, as did the travellers of old, is the faith, courage and tenacious love to set out on the risky journey to meet the Word dwelling in the midst of us and who invites us to return to our "own country by another road."

Restraining evil

Traditionally, Mennonites have been the promoters of peace and non-violence in the solution of conflicts. That does not mean that they would condone evil in a country, on the contrary: they support governments in the restraint and punishment of evil. But what about when crimes are committed on an international level, as in the case of Saddam Hussein? Would military action against him not violate the peace principle? In the *Mennonite Brethren Herald* of Nov. 23, 1990, Dr. John H. Redekop presents his personal opinion on this matter:

"For many of us ... the problem becomes much more murky when we move from domestic to international affairs. It's one thing to encourage the use of appropriate force to restrain evil within the country, but we have traditionally seen it as something qualitatively different to support the use of force to restrain evil in foreign affairs. Such an extension of our voices and views would, after all, pull us into a supposed defence of "just wars"!

Therefore, we don't know what to do in situations such as the one now involving the

brutal aggression against Kuwait by the forces of Iraq's President Saddam Hussein. Shall we in any way encourage our government to participate in attempting to restrain and undo international evil? Should we support the use of a U.N.-sponsored international "police action" as was undertaken against North Korea in 1950?

Increasingly, I lean towards the view that it may be appropriate to support international police action, provided that such action truly focuses on the restraint of evil and not on the substitution of

one exploitative political aggression by another. In the instance of the current Persian Gulf crisis the situation becomes grey, given the industrialized countries' basic desire for Kuwaiti (and for that matter, Iraqi) oil. Even so, it seems to me that there is more justice, i.e., restraint of evil, in the U.N.-voted policies than in Saddam Hussein's recent annexation of a neighbouring state. I, therefore, give qualified support to a U.N.-initiated curtailment and counteraction of that evil."

Sobering realities

Christian Week, in its issue of December 4, published some chilling figures on the price of war and weapons in our times, and indicated how much could be done with the money that is now used for the military. The figures were presented in an article entitled "The Birth that Offers Peace to All."

"One trillion dollars were spent last year to arm the world while one billion people were hungry throughout the world. We thought the last World War would bring peace to humankind, yet in the four decades since, wars have increased with a vengeance: there have been 127 wars and most have happened in developing countries with weapons supplied by the rich nations of the world (many with a strong Christian tradition).

A few more facts furnished by MCC's "Food and Hunger Notes": In the developing world

there is one soldier for every 240 inhabitants and one physician for every 1,950.

In Africa the cost of a modern tank could provide 1,000 classrooms for 30,000 children: the cost of a single helicopter could pay the salary of 12,000 teachers for a month. Every minute military expenditures take \$1,900,000 (U.S.) from the worldwide public treasury.

If we take seriously Christ's call to yield to his Lordship such information cannot leave us untouched. Nor can the knowledge that all people everywhere are the objects of

his love. Christ died for Jew and Palestinian, Zulu and Afrikaaner, Russian and Afghanistani, Kuwaiti and Iraqi, Sandinista and Contra, whoever we are, whatever the economic system we've grown up under, whatever the ideology that reigns in our realm. He loves us all. He would have all come to salvation. The Gospel is a gospel of reconciliation in its broadest sense."

Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.

FROM COAST TO COAST

BRITISH COLUMBIA

Abbotsford-CFVR 7:30 am 850
Burns Lake-CFLD 9:15am 1400
Kilimat-CKTK 8:30 am 1230
Osoyoos-CKOO 8:30am 1490
Penticton-CKOK 8:30am 800
Port Alberni-CJAV 10:30 am 1240
Prince George-CIBC 8:30am 94.3
Princeton-CKRP 8:30am 1460
Smithers-CFBV 9:15am 1230
Summerland-CKSP 8:30am 1450
Vancouver-CJVB 9:00am 1470
Vernon-CJIB 9:30pm 940

ALBERTA

Brooks-CKBR 8:00 am 1340
Edmonton-CHQT 7:30am 880
Edson-CJYR 10:00am 970
Ft. McMurray-CJOK 8:30 am 1230
St. Albert-CHMG 7:00 am 1200
Taber-CKTA 8:00am 1570

MANITOBA

Altona-CFAM 9:30am 950
Steinbach-CHSM 9:30am 1250
Winnipeg-CKJS 9:15am 810

NEW BRUNSWICK

Fredericton-CFNB 6:30am 550
Newcastle-CFAN 9:00am 790
Saint John-CHSJ 9:00am 700

PRINCE EDWARD ISLAND

Charlottetown-CFCY 7:00am 630

QUEBEC

Montreal-CFQR(fm) 7:30am 92.5

NOVA SCOTIA

Digby-CKDY 6:00 am 1420
Kentville-CKEN 8:30am 1490
Middleton-CKAD 8:30am 1350
New Glasgow-CKEC 7:30am 1320
Sydney-CJCB 8:00am 1270
Weymouth-CKDY 8:30am 103.1
Windsor-CFAB 8:30am 1450

ONTARIO

Ajax-CHOO 9:30am 1390
Atikokan-CFAK 10:30am 1240
Burlington-CING(fm) 7:30pm 107.9
Chatham-CFCO 9:30pm 630
Guelph-CJOY 9:00pm 1460
Hamilton-CHAM 7:30am 820
Kapusking-CKAP 9:00am 580
Kingston-CFMK 10:00am 96.3
Newmarket-CKAN 8:00am 1480
Oshawa-CKAR 8:00 am 1350
Owen Sound-CFOS 10:30am 560
Pembroke-CHRO (Sat.) 6:30pm 1350
Pembroke-CHRO 10:00am 1350
St. Ste. Marie-CFYN 10:00am 1050
St. Catharines-CKTB 10:00pm 610
Sarnia-CHOK 7:30am 1070
Stratford-CJCS 8:45am 1240
Windsor-CKLW 9:00am 800
Wingham-CKNX 10:30am 920
Woodstock-CKDK(fm) 8:00am 102.3

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Ont. and Que. 7 and 10 p.m.
Nfld., N.B., N.S. and P.E.I. 8 and 11 p.m.

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CFIX-Cornwall 9:30 am 1170
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Valleyfield-CFLV 8:45 am 1370

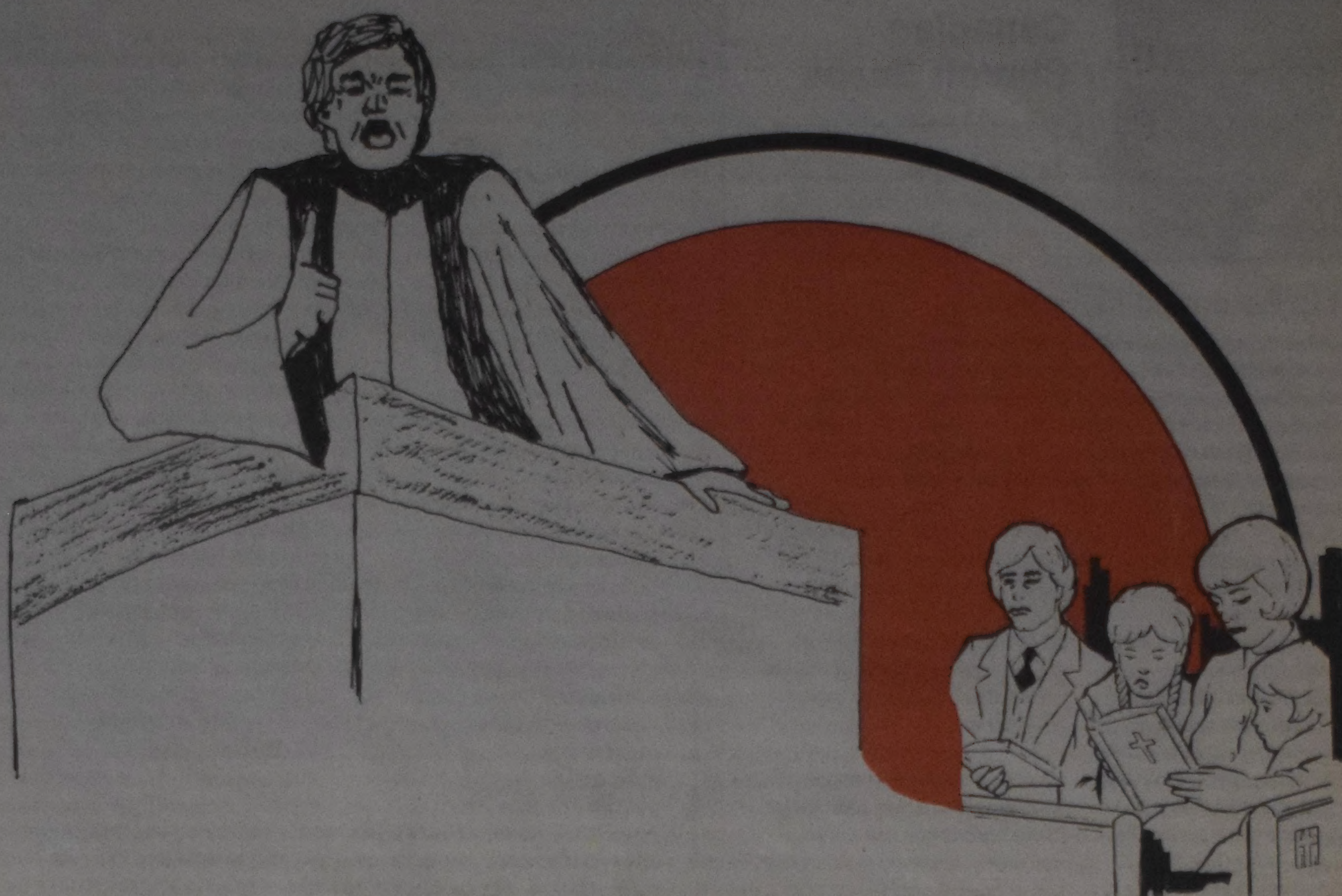
THE BACK TO GOD HOUR



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Short Story

Call me Pastor Fred



Jan de Bree

After 20 years of taking happiness out of the blessedness recorded in the Sermon of the Mount and taking the absence of war out of peace, Reverend Frederick Stoffels wondered what was left. He had knocked the life out of the Gospel with sermons that were dialogues with the authors he read, with the parishioners who criticized him, and with the forces of popular culture that threatened his church. He had attacked and defended, debunked and rebuked, said what the Gospel was not and left it to the congregation to figure out what it was.

He sat. He never did much else but sit. He wondered if it was manly. As a seminary student he envisioned himself an active man dispensing wisdom from his study to the quaint working folk in his congregation, a wise and caring pastor. He, the country parson, would walk through the village greeting his parishioners as they went about their work and business.

"Good morning, Reverend Stoffels."

"Good morning, John. How are you?"

"Fine thank you, Reverend Stoffels."

"Call me Pastor Fred."

He had wanted to be meaningful. He had wanted to be needed. He dreamt of being an integral part of his congregation. He would baptize the newborn, marry the young men and women, visit the sick, comfort the dying, bury the dead and encourage the sorrowful. But his ministry turned out differently. He

became a lonely shepherd among dumb sheep with no one to talk to and without a flute to amuse himself. He became bitter and angry. He raged against television, and weekend ski trips which he claimed had pulled the congregation away from him. He raged against the congregation for having no commitment. But his angry rebukes did not bring the people any closer to him. He only drove them further away. The ordinary people, the folk of simple faith were not as ordinary and simple as he had hoped.

When he visited them he could no longer bear to listen to them expound their theologies. In their theories he saw potential heresies and unsavoury influences, a kind of crudeness that lacked academic finesse. Their simple faith appeared to him as stubborn arrogance when they pitted themselves against him. They saw him as faith contaminated by too much book learning, a will for power. Just as the congregation withdrew when Fred attacked them, so he withdrew as they attacked him.

When they questioned him on a point of theology, he changed the subject. He talked about the weather rather than be interrogated by an unschooled carpenter. If he now had anything in common with his working class congregation, it was his avoidance of spiritual subjects in conversation. He talked more and more about the price of gasoline, inflation, and political events than about the spiritual welfare of his parishioners. Unfortunately,

such mundane conversation was acceptable for the working folk but not for the minister. The congregation expected from him spiritual conversation. Because he engaged in more social discourse than in pastoral counselling, he was criticized for not being personally convinced of the truth of the Gospel.

As the lonely shepherd he kept himself alive by finding enemies to attack and warning the congregation of impending doom. He boomed from the pulpit with an angry voice. He damned. He cursed. He rebuked. He threatened the world and the church with God's wrath.

Alone in his study he felt all too human. There were so few parallels between his life and the lives of those pictured in the Bible. His life was so ordinary; no voices, no flames from heaven, no exorcisms. His prayers were repetitive. His sermons were clichés. The Bible for him read like a history of guilt, anger and punishment. The church was a battle ground. Faith was a sad and difficult struggle. He had preached it from the pulpit: a life with Jesus was one of hardship and pain. Now he wondered how much of that suffering and pain he had inflicted upon himself.

He wondered if the congregation was correct in believing that he found his meaning in books. Often he based sermons on a book he had read, a book that interested him but not his congregation, a book that confirmed what he already believed. On the study

book shelf sat his faith, his religion, his theology. Here among his like-minded friends he was safe. They sustained him, supported his world view, did not challenge him to change his ways. Here in the study he was king.

In the study he carried on long imaginary conversations with parishioners who had criticized him, arguments he

secular society because he wanted to be strong. Then he expressed his disgust at the state of Christianity in North America. This he followed with a critique of his own denomination and a mention of Mrs. Wouwerman who epitomized for him everything that was wrong with his congregation. Finally he had gained enough courage to

"He raged against the congregation for having no commitment. But his angry rebukes did not bring the people any closer to him."

always won. The sermons he preached here in his mind were lengthy dialogues with professors of theology, television producers, educators, doctors, lawyers and politicians. His words were powerful, well chosen and cut his opponents to shreds. Unfortunately, when he tried to write his thoughts down they seemed weak, almost juvenile, like temper tantrums.

His mind was a battlefield. Like Don Quixote who fought a barber for his shaving bowl because he thought it was a helmet, Frederick Stoffels fought. Many called him a fool but his faithful wife, Saskia, never did. Although she was saddened and discouraged by her embattled husband she never tried to make him see reality. It was to her that Fred finally turned and explained how he felt.

One afternoon while Saskia was cleaning the study, he began with a tirade against

speak about himself and to voice his misgivings and self-doubts. While he spoke slouched in his chair, Saskia rubbed the back of his neck. When he finished, Saskia hugged him and spoke gently the words that she had kept for years in her heart. She spoke about his strengths and weaknesses, his hopes and disappointments. When she was almost finished Fred asked, "Do you think I should quit the ministry, Saskia?"

She replied, "Your sermons say more about who you are than who God is. You have made your anger God's anger. Don't quit the ministry. Put happiness back into blessedness and in peace put back the absence of war."

Jan de Bree is an artist, writer and child care worker in Duncan, B.C.

What is ideology?

Discerning a Christian alternative to false consciousness, utopia, mob rule, idolatry ...

David T. Koyzis

Although "ideology" literally means "words about ideas," we have come to use the term in a more limited and largely negative sense over the last 200 years.

On one hand, we have inherited the Marxist description of ideology as a type of "false consciousness" — as a mythological justification for the rule of a particular class. Such an ideology functions to benefit the rulers by blinding the subjects to the basic realities of their condition.

On the other hand, "ideology" is identified with a utopian vision of society — with an ideal social order that has not been realized in the past and is thus unlikely to come about in the future. Utopian ideologues may simply be dreamers who are politically irrelevant. But they may also be politically dangerous if they believe that their ideal social order can be accomplished in the real world.

Ideology in this sense might also be seen as false insofar as it represents an attempt to mould reality in accordance with an abstract and illusive societal model.

Because both Nazis and communists believed they held the key to history and because the imperatives of history were held to take precedence over everything else, they were quite willing to inflict unspeakable horrors upon real people in the interest of effecting an ideal social order. If reality would not conform to their vision, then it must be reshaped accordingly, whatever the cost in human lives. This is certainly ideology at its worst.

With such a tradition behind us, it is understandable that we have come to think of ideology in primarily negative terms. To call someone an "ideologue" is to imply that the person is wearing intellectual blinders which effectively narrow his or her vision.

When we speak of the "age" of ideologies we usually have in mind an era which stretches from about 1789 to the present — a period of only two centuries. Yet conflict over political principles is by no means new, as anyone reading the works of Plato and Aristotle will quickly realize.

So what is an ideology?

I believe that there are at least five elements which can help us not only to understand ideology but also to avoid "ideological thinking."

Nothing new

First of all, the ideas within the modern ideologies are not new and stand in essential continuity with the older normative political theories.

For example, it is sometimes thought that liberal individualism is a philosophy that would have been unthinkable prior to the Enlightenment or perhaps the Renaissance. Yet if we look back to the post-Aristotelian philosophy of Epicureanism we cannot but be struck by the similarities between this philosophy and that of, say, Thomas Hobbes, who lived two millennia later.

Individualism, it turns out, is not so new after all. The modern ideologies have, therefore, received much of their content from these older theories.

End justifies means

Secondly, in the modern ideologies goals supplant principles. Or, to echo the familiar maxim, the end justifies the means. For example, rather than seeing justice as a norm governing political action from the outset, ideology sees it primarily as a final goal of such action. The relevant question, then, is not whether the state is acting justly, but whether it is acting so as to eventually achieve justice.

Under the latter approach justice is seen as an ideal located somewhere in the future, and whatever one does in the here-and-now is quite permissible if it serves the ultimate attainment of this goal. One can safely put aside for today the immediate issues of justice, as long as current means are serviceable to a better tomorrow. Future justice is seen to excuse present injustice.

'Mob rule'

Thirdly, the ideologies presuppose the possibility of mass political movements. It is no accident that the rise of ideologies has coincided with the advent of democracy and the expansion of political participation. Up until the beginning of the 19th century the word "democracy" was not held in very high regard.

Given that education was confined to a very few and that statesmanship was regarded as an aristocratic profession whose personal qualifications were as specialized as those of a physician, it was thought irresponsible to leave political decision-making to the

passions of an untutored majority. Democracy, to our forebears, was synonymous with mob rule.

So the older political theorists did not address themselves to a popular audience. Debate over political principles was limited to the educated few and no one expected that such principles would gain a large following.

Today, of course, it is quite otherwise. The two superpowers have not only justified their own existence in ideological terms but have seen themselves as locked in an ideological battle for the "hearts and minds" of the rest of the world.

And while the classic political theories were generally formulated carefully and systematically, the modern ideologies are packaged in a hodge-podge manner for popular consumption, often becoming internally inconsistent in the process.

TV technology helps dictators

Fourthly, the dissemination of ideologies to a mass market would not be possible if it were not for the dramatic increase in technical capabilities over the last two centuries — from the industrial revolution through today's information revolution.

Vastly improved means of transportation and communication have facilitated the propagation of ideas to millions of people with startling swiftness. The availability to totalitarian leaders of such potent means as radio, newspapers, motion pictures and other more subtle techniques of psychological manipulation has helped their ideologies take hold. But such means have also been serviceable to the popularization of other ideologies which are not as overtly totalitarian in nature.

Culture more and more secular

Fifthly and most significantly, the advent of the modern ideologies presupposes a general secularization of Western culture. While the notion of autonomous human beings can be traced back to Greek and Roman antiquity, only in the past two centuries has it come to be widely supposed within the "Christian West" that we choose our own fate and mould accordingly the society in which we live. We are responsible to some extent for the shape of our society and culture.

But responsibility is not the same as autonomy. Christians have always acknowledged that people are responsible before God for everything they do in life, which includes the shaping of civilization. Reformed Christians call this the "cultural mandate," an expression implying that our responsibility extends in two directions: towards God and neighbour. Certainly we mould our culture and society, but only within the context of creational norms given by God for communal life. This the ideologies deny.

What about us Christians?

According to Allan Bloom in *The Closing of the American Mind* the whole world is divided between the followers of John Locke and Karl Marx — between liberalism and socialism. In our secularized age it is no longer doubted that we shape our world autonomously. Rather, the principal controversies now revolve around the issue of who is the bearer of that autonomy, the individual or the community. Those who question autonomy altogether are effectively left out of the picture.

What is a Christian response to the challenge posed by the ideologies? Can we escape their distortions and offer an alternative biblical vision more faithful to the norms of God's Creation?

Should we strive to formulate a "Christian ideology" and market this as our alternative? I am convinced that a "Christian ideology" would be a grave error, but that we *must* indeed offer an alternative.

Yet I am also well aware that the effort to create a non-ideological Christian alternative is extremely difficult and that the journey in this direction is likely to be marked by numerous pitfalls.

Three words of caution are in order in this regard.

Can't turn back the clock

First of all, we cannot, nor should we try to turn back the clock to a bygone age. I wouldn't suggest that we be nostalgic for a day prior to the advent of mass education and political participation. I do not support removing political ideas from the public forum and giving them back to the few.

Nor ought we to try to reverse the various revolutions in technology which have had

such impact on the political debate. This said, we ought nevertheless to be skeptical of the mass-marketed ideologies and scrutinize their tenets with a critical eye.

Can't escape secular influence

Secondly, despite attempts to be "in the world but not of it" we must still acknowledge that we are products of our cultural milieu to a very large degree.

As North Americans we have inherited traditions, customs and institutions whose origins are in no way Christian. And even those with discernible Christian roots will likely to be revealed, on closer examination, to have pagan roots as well. This is certainly true of our political ideologies.

It is a sad fact of life in a sinful world that even Christians fall in line behind ideological agendas. This is cause for us to remain humble in our frail attempts to see our way through the current ideological maze.

Learn from secular errors

Thirdly, while we must reject the distortions of ideological thinking, I would suggest that we nevertheless ought to be ready to learn from the philosophies behind the ideologies. This may seem contradictory to what I just said. But I do believe that we should be willing to learn from both the errors and insights of non-Christian political theories.

Typically, such a theory has seen something that is genuinely true but has exaggerated its significance within created reality. In much the same fashion, an idolater elevates to the position of god a created thing which is good in itself.

As Christians we must oppose all forms of idolatry. But, to carry the analogy further, we can certainly admire the beauty of the sun and appreciate its life-giving energy without falling prey to sun-worship.

It may be that we have something to learn from liberalism about freedom; from socialism about public compassion; from conservatism about continuity and stability; from democracy about political participation. But in so learning we must disavow their fundamental error, which consists of "deifying" such otherwise commendable ideas.

Continued on page 12

'Words about ideas'

... continued from page 11.

So much for words of caution. I think the following more positive guidelines can help us to begin thinking about politics in non-ideological and Christian manner.

Affirm Creation

We must, first of all, affirm Creation. In other words we should strive to understand the way God has patterned the cosmos — its dynamic possibilities as well as its limitations. Rejecting ideological thinking doesn't imply that we ought to oppose all social change and embrace a static view of society. Rather a genuinely Christian political theory understands that the very design of Creation contains within itself the possibility of a normative development of human society.

This understanding of Creation must, of course, be rooted in a living relationship with Jesus Christ and in a life-sustaining knowledge of Holy Scripture, which together provide us with a clear view of that Creation. If we maintain this clarity of view, then we are less likely to stray into fantastic

and false ways of looking at society and politics as are embodied in the various ideologies.

Affirm public justice

Secondly, we must affirm the fundamental political principle of public justice, which calls for rendering to each according to his or her calling. We must choose our goals accordingly.

To strive for a just society is certainly an appropriate goal, if such a goal is not used to sanction unjust means. We should rather make sure that our goals and the means we use to reach them are of one piece and that both answer to the normative principle of public justice.

Responsible servanthood

Thirdly, we must acknowledge in our political activities that we are made in the image of God and that this image implies human responsibility towards God and fellow human beings. The notion of our autonomy has led us in paths that can only result in death. But to confess that we are responsible leads us

towards life. The image of God implies that human beings must never be treated as merely a means to an end. It also demands that political authority abandon the ways of dominance and superiority and conform to the scriptural model of servanthood.

This does not mean that authority is any less authoritative or powerful, but it does mean that it is subject to the two great commandments prescribing love of God and neighbour. Non-ideological Christian politics is above all

the politics of responsible servanthood.

Bold but cautious

All of this can be summed up by saying that we Christians must be bold but cautious. We must boldly proclaim Christ's sovereignty over the whole of life, including politics. We should not be afraid to act politically, to call the state to its divinely ordained task of doing justice, and to bear political responsibility ourselves when called to do so.

But we must retain a

profound sense of humility concerning our own personal abilities, insights and efforts. In particular we must never lose sight of the larger Body of Christ in our endeavours. Nor ought we to overestimate our own wisdom as individuals.

The cultivation of Christian discernment is necessarily a communal enterprise, and we must constantly bear this in mind if we wish to avoid falling prey to ideological thinking.

This column was last published in the journal Reformation Canada, August 1990.

Christmas on board

Barend Biesheuvel

MONTREAL — "It was the best Christmas I've ever had at sea," was the reaction of one seafarer. "Everyone on board was so happy," said another. "We felt like it was a real celebration."

Thanks to a great number of faithful workers in Christian Reformed Churches across the continent, seafarers from all over the world experienced a better Christmas. In Montreal alone, well over 2,200 parcels

were placed on ships during November and December of 1990.

From the West Coast, Rev. J.E.F. Dresselhuys, harbour chaplain in Vancouver, reports that in the ports of British Columbia between 3,000 and 3,500 parcels were distributed this past Christmas season.

The Gospel of the birth of Christ

The captain of each ship was requested to read to all aboard

the special Christmas message which we had enclosed. After that he would hand to each person a Christmas parcel, along with a New Testament in the person's own language. Some captains still observe the old tradition of reading the biblical Christmas story to the crew during the Christmas dinner on board. Now that on many ships the crew is a mixture of people from different nations and languages, this reading can easily become an empty gesture. But with the parcels and New Testaments we were able to provide, on many ships the Christmas celebration became once again centred around the birth of the Saviour in Bethlehem.

On some ships, notably with Russian or with Muslim crew, Christmas is not celebrated at all. Then we encourage the captain to use the occasion of the New Year to hand out the parcels and New Testaments. But on one ship, from Communist China, everyone was at a loss. Nobody seemed to understand what was meant by "Christmas" and the Chinese New Year was still a long ways away. So we decided to celebrate Christmas while the ship was still in Montreal, early in December.

We tried to make a meaningful connection between God's gift of his Son and our tradition of gift-giving. And when the Christmas parcels were handed out after that to the whole group, the excitement became infectious.

Proclaiming the Gospel to seafarers is not just a Christmas activity, of course. All year round the staff and volunteers in both Vancouver and Montreal make contact with seafarers from all over the world and seek to communicate the Good News of Jesus Christ to them.

Barend Biesheuvel is acting director of the Seafarers Center in Montreal.

See letters from seafarers, p. 14.

The Municipal Freedom of Information and Protection of Privacy Act ...is now in effect.

This Act covers all municipal corporations and a wide range of local boards - including those in education, police, health, roads, public utilities and conservation authorities.

Each of these organizations is required to have - for access by the public - a listing of the general classes of records and personal information.

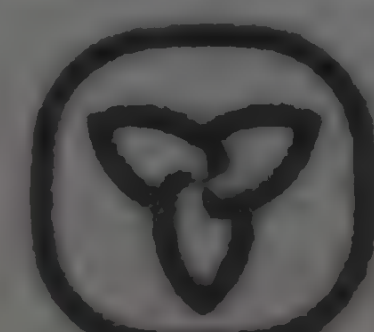
While the law provides for a right of access to these records, limited by certain specific exemptions, it also protects your personal information. Each organization will have an individual - designated as the Information and Privacy Coordinator - who can assist you when making a request.

If, however, you are not satisfied with decisions, the Office of the Information and Privacy Commissioner (1-800-387-0073) will be available to review the case.

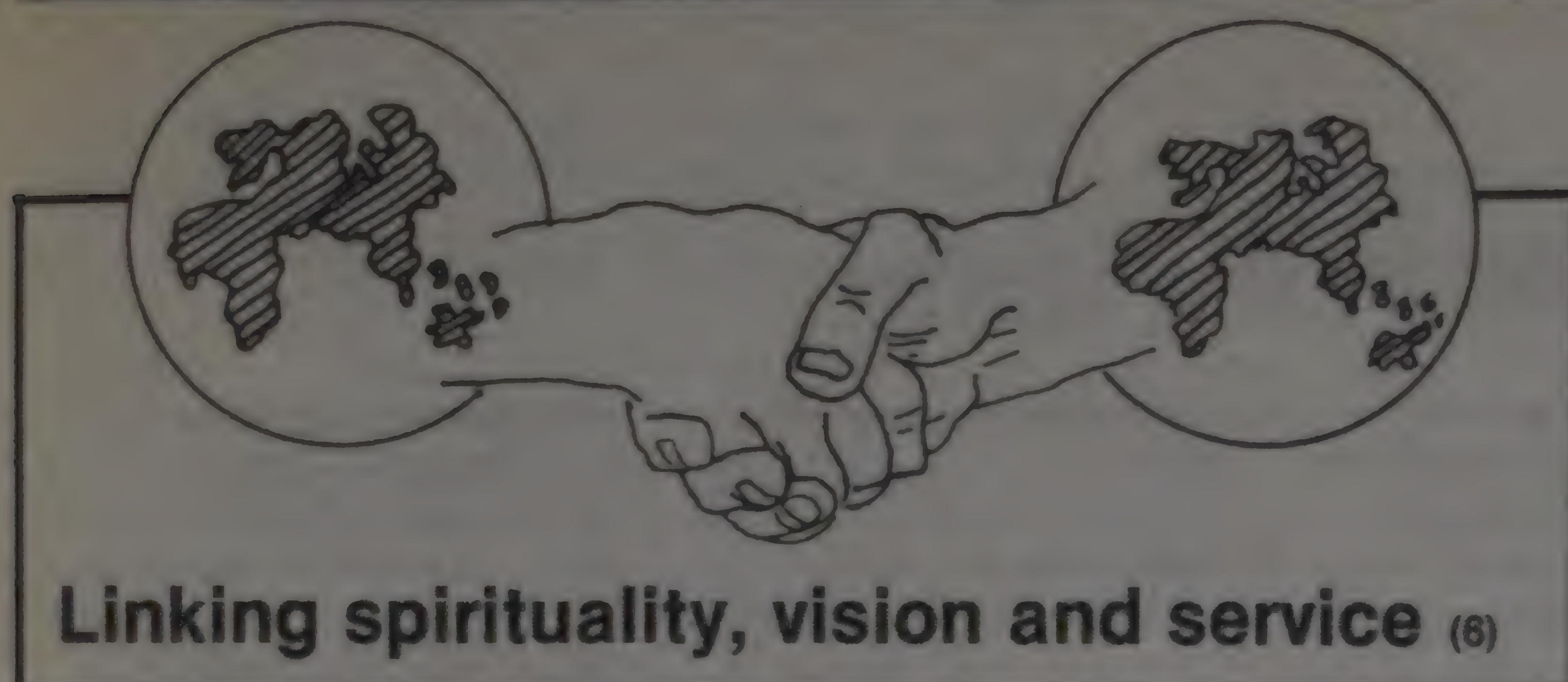
Information, about this Act, can be obtained from:

The Freedom of Information and
Privacy Branch,
Management Board Secretariat,
56 Wellesley Street West, 18th Floor,
Toronto, Ontario, M7A 1Z6

(416) 327-2187



Ontario



Linking spirituality, vision and service (6)

Earthkeeping is a spiritual task

William Van Geest

Although the heavens declare the glory of God and the skies proclaim his handiwork, our urbanized and technological world generally declares only the glory of humanity. The lives of most city-dwellers reflect a belief that the natural world has little everyday meaning or purpose. Unless we're having a holiday away from our "real" lives, nature is little more than grass that needs cutting, dirty slush on our shoes, winter cold or summer heat.

Our society's secular traditions have convinced us that our rationality and our technology can conquer Creation and use it as raw material to feed our economy. Or, it provides a playground for our recreation or a pretty view for our photo albums.

What does our often uneasy relationship with the natural world have to do with our spirituality? How is spirituality — or our relationship to God — linked to our task in caring for the earth? This is one of the most important theological and social questions for the 1990s.

From a biblical perspective, just as sin alienated us from God and caused division within the human family, so it separated us from our earthly home (Gen. 3:22ff). Sin has caused us to be enemies or competitors to other creatures — human and non-human.

Christians have generally accepted the restoration of our relationship to God in Jesus and a new relationship with other people as the core of the Christian life.

Sin severed us from Earth, too

However, neither our relationship to God nor to our neighbour can be separated from our relationship with the rest of Creation. All three of these relationships have been disrupted by sin. A break — or healing — in one of these affects the others. Noted Christian ecological thinker Wendell Berry says, "It is a contradiction to love our neighbour and despise the great inheritance on which his life depends."

The Scriptures are filled with references to this effect:

• After destroying the world with a flood because of human sin, God made a covenant with Noah, his descendants and "with every living creature — the birds, the livestock and all the wild animals... for all

generations to come."

• The prophet Isaiah says, "The earth is defiled by its people," and Hosea says "the land mourns" because of the sin of the people.

• Most profoundly of all, in a chapter on life in the Spirit, Paul links our being "heirs of God" and the "glorious freedom of the children of God" with the liberation of the whole creation from the bondage of sin (Romans 8).

Keeping the earth, then, is first of all about the restoration of the entire Creation to God. When we destroy the creational or natural context for human life, we take away some of the meaning of life. And if we believe what Scripture says, our relationship to God and to each other is also affected.

After the Fall, and because of God's salvation through Jesus Christ, a new wrinkle was given to God's call to Adam and Eve to be fruitful, multiply and subdue the earth. Our work to develop the potential of the earth and to care for Creation became a healing and restoring task, a "ministry of reconciliation."

Some of the specific aspects to this earthkeeping ministry are:

• We must maintain the ability of Creation to teach us about God. As the psalmist so powerfully reminds us, the creation "declares" and "proclaims" and "pours forth" speech and knowledge about its Creator (Ps. 19).

Perhaps amid concrete jungles and destroyed landscapes we give people an excuse to not see God (Romans 1).

• We must preserve the ability of Creation itself to praise God. Pollution and the destruction of a natural context for human activity, so common in our urban and industrial areas, impedes the ability of

Creation to praise God. "Trees of the field" damaged by acid rain are handicapped in "singing for joy" to their Creator (Ps. 96). Polluted skies pour forth no praise and declare only destruction. An everlasting covenant with extinct animals is meaningless.

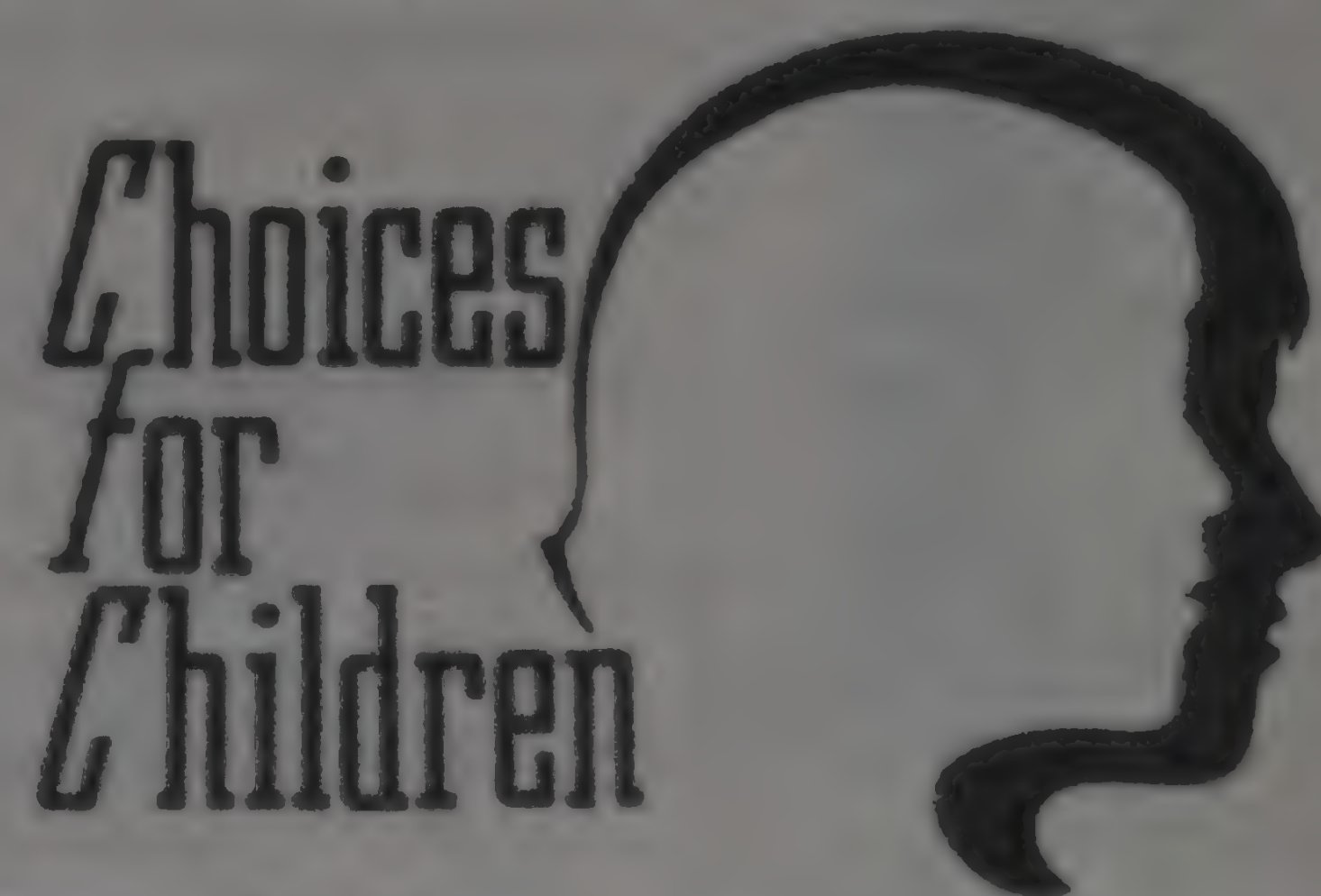
• A restored relationship with Creation helps bring healing to our lives — individually and communally. Although the weekend flight from congested cities to the cottage or campground shows how much of our natural surroundings we have destroyed, it also reveals the role Creation plays in healing human lives. Quiet lakes, pounding surf and majestic views do heal and do give new perspective to life. However, the natural world should be an everyday experience of the majesty and faithfulness of God. It should be a pervasive and self-evident setting for all our life's activities.

Care for the earth, motivated by a personal relationship with God and his Creation must be expressed in our day-to-day routines, in offices, factories, shops, schools and homes. A task as basic as earthkeeping is also related to public issues such as poverty, drug abuse, abortion, free trade and Native peoples' issues.

An important challenge in serving Christ in the '90s is to ensure that our desire for a deepened personal and communal spirituality is expressed in all our relationships on earth, to other people, but also to the rest of Creation.

William van Geest is a self-employed consultant in environmental matters living in Woodbridge, Ont.

Alberta independent schools campaign for more tax support



EDMONTON — Christian schools and other independent schools in Alberta are starting a sustained drive aimed to increase their share of public funding to 75 per cent of what public schools receive, reports Gary Duthler, executive director of the Association of Independent Schools and Colleges (AISCA) in Alberta.

It costs about \$5,000 to educate a child in the public schools of Alberta. Independent schools now receive about \$1,575 per pupil, less than 35 per cent of what public schools receive. This isn't fair, says AISCA. It cuts the legs off a grand statement of the School Act of Alberta: "Parents have a right and responsibility to make decisions respecting the education of their children." The drive is called "Choices for Children."

The campaign is aimed at MLAs, who hold the purse strings. People are asked to persist in making the case for fair funding. Telling one's friends and neighbours not involved with the independent schools is another emphasis so there will be a favourable climate for change.

Activities include kick-off rallies, open-line radio and television programs and newspaper coverage. It's not a quick hit-and-run effort — it is expected to develop and

continue for two years.

Three per cent of Alberta children attend independent schools. They enrol 13,500 students, compared with 343,000 in public schools and 78,300 in separate schools.

The provincial government right now provides only about 69 per cent of public school operating funds. The rest comes from local property taxes. But those tax funds are only available to public schools. So increased public funding must come from the province.

Board members of AISCA had already met with Minister of Education Jim Dinning who said that he is looking forward to the response to the Choices For Children Campaign from parents, school trustees and others. He may be hard to persuade. In announcing recently that provincial grants to public schools would increase only 3.5 per cent for next year, he said that the province is facing some clear fiscal challenges and needs to get its budget in line. But the pressure put on MLAs will let him know "how much further we should go," he has said.

Attention: C.C. Subscribers (paying 1990 prices)

The GST is now upon us! New subscription rates went into effect Jan. 1, 1991, (see the announcement printed elsewhere in this issue). We do, however, continue to receive cheques for renewals or new subscriptions using the old (1990) prices. We must pay GST on all such amounts.

Rather than bill the senders for the difference (between the 1990 and 1991 price), we herewith advise them that their subscriptions will have an earlier expiry date than would otherwise be the case. In other words, we will shorten your subscription period to cover the price difference if you send the old amount.

*Stan de Jong
Manager*



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Montreal Seafarers Centre: safe port in the storm



Photo: Courtney Mann-Litton-Josh
Mr. Sarkar's daughter who was burned to death.

Desperate seeker

"On 19th April '90 I received a shocking telex message on board that my second daughter had been cruelly burnt to death by her husband in his house in Calcutta. This message reached me 10 days after it happened, while my ship was in mid-ocean and I was unable to contact my wife. I cannot imagine how much my wife suffers alone at home as I do on this vessel.

"Since my youngest daughters were given in marriage in 1989 my financial commitments are so crucial that I am unable to break my contract since I must pay off the marriage dowries of last year.

"I am in a totally desperate situation looking for help and moral support, dear Reverend Father. Thanking you in anticipation and remain for your support action in establishing justice.

Yours sincerely,
Bidyut Sarkar

When his vessel arrived in Montreal, Mr. Sarkar received guidance, spiritual care and the consolation of the God of life and death at the hands of us all. Sarkar, is not a Christian, yet he is "searching" and at present he is reading the Word of God.

Would that you could have joined the 21 Filipino, Malaysian, Singaporean and Burmese seafarers, as our host couple, Mr. and Mrs. H. Ten Wolde, led them in prayer on bended knee in our chapel at the centre and made the Word of God resound for them!

You would have knelt along with them and you would have praised God for the manner in which he used his people and this elegant place as a testimony to the glory of his great name!

Troubled heart renewed

"I am jotting down a few doubts in point form, should I miss them at our next meeting, I am anxious to know:

1. Having divorced and re-married by law a non-Christian, have I committed adultery?

2. [She] who is a good, sober, gentle, kind and understanding Hindu is the mother of my fourth son. How could she be saved? Am I saved?

3. Could one partner intercede for the other?"

Mr. K.
Sri Lanka

Through intensive contact, both on board and at the centre, Mr. K. found spiritual encouragement and peace to the point that he declared one night, "I stood in front of the mirror and said, 'I am a different man!' " That's the spirit of God at work!

One in Christ

"Thanking you for blessing us and making a simple mass for us, the group of Filipino musicians on board the S.S. Enchanted Isle.

Yours in Christ,
Las Sombras Quartet and
The Manila All Stars

The language is Roman Catholic, but the Word of God and the love of Christ transcend denominationalism and focus on God in whose name we serve.

Cleansing waters

"... Since that day my life has changed. Jesus has become my friend and my comfort every day ...

It can become fairly difficult when living on a ship to attend church on a Sunday as every day seems to 'roll into one.' That's why it is so nice to be able to come and speak to you and to use your chapel.

"I'd like to speak to you about me getting 'christened' and hopefully we can arrange a date."

On October 13 God spoke to Penny through her 'christening': "I shall be your God forever."

Spreading the Word

"My refuge at the Seafarers Centre God has made for a purpose. A purpose to see through Christian seafarers centres here and everywhere a glimpse of the heavenly realm and experience the glory of the King we see in Christians (God's people) like you.

And that we are the light of the world so people who have not met the Lord personally, yet by God's timing and calling and convicting them they will befriend us as we pray and are burdened to win them to Christ and lead them to the knowledge of salvation through Jesus Christ our supreme commander-in-chief."

Solomon
Manila, the Philippines

Solomon is a dynamic Christian who, following his visit to Montreal, initiated a Bible study on board his vessel in which 13 Filipinos and two Greeks meet twice a week.

New vow

"I shall be getting married

for the second time in Leningrad to the same wife. Five years ago I married before the state but now it will be in the church because I believe in God!"

Alex, Second Officer
Valerie, his wife
Natasha, 3, their daughter

Ready for the call

Most of a group of two-dozen seafarers came to the centre and along with others joined in special evening prayers in the chapel. Their Polish captain knew our place well. But little did they know that it would be the last place ashore they would visit.

Some two-and-a-half weeks after they sailed that night, they stood before the Lord. All 24 of them. To this day no one has been able to determine exactly when, where, why or how they found their Maker. Not one

sliver of the vessel was ever found.

"In that day when you make up your jewels set also all these in your crown, that they may shine as stars forever unto the praise of your great and holy

Name, Oh Lord, Our Redeemer!" (Mal. 3:17).

Submitted by Rev. Elmer Litton-Josh, an ordained minister of the Christian Church (Disciples of Christ) in the United States. He is currently serving as a chaplain at the Seafarers Centre in Montreal.

Henry Knoop

MEDIA SCAN



Friday night videos

Most Fridays, at least during the winter months, I visit a local video outlet to rent a video or two for our family to watch that evening. It's cheap entertainment compared to going to a movie theatre. Besides most movies come out in video form six months after release anyway.

It's not often anymore that we find a video that is suitable for our whole family. Our teenagers are not content watching "kiddie" movies, and we, as parents, don't want our 10-year old watching "teenage" or adult movies. So we get two, and have two "showings."

Teenagers, we parents are told, want something "good," not something "babyish." I can feel for them. When I was their age I didn't always like my parents determining my life; I wanted to be free, to exercise my growing "maturity." My teenaged son and daughters are no different. As teenagers, they have become more aware recently of what's playing at local theatres, what other kids have watched on video, what interests them. As teenagers they also know that their parents often have definite views on some of these matters, especially when it comes to movies. And when parents and teenagers don't see eye to eye, it often means teenagers lose.

Allowing mistakes

A certain tension rides with me as I drive to the video store, a tension I know which has probably been shared by countless parents in various homes throughout the ages. How do I balance my teenagers' desire (and need) to make their own selection with my desire (and need) for them to make the right one?

On the one hand we parents can say our teenagers are too young to decide for themselves. They really don't know how influential movies can be in shaping attitudes and values. We feel pretty confident that they won't select some "dirty movie" with lots of sex and nudity — they're already aware of that criteria. But most adult movies today have swearing and sex scenes in them. Should every such movie be banned?

And do our teenagers realize that even "clean" movies often portray life un-Christianly? Without being graphic, extra-marital sex is condoned; a secular lifestyle is attractively presented; a humanistic approach to life's problems is advocated. Don't our

teenagers need another year or two before being allowed to make up their own minds?

On the other hand they're teenagers. They are in a period of their lives when they have to be "exposed" to the world — wars and all. They have to learn how to discern what's good from what's bad. They have to be allowed to exercise their responsibility, to make mistakes so they can learn from them. We, as parents, have to learn to give them some room.

That's our approach at home, anyway. Yes, our teenagers can select a movie, but we hold final approval. Because we usually watch it together (at least with the older ones), they also have to keep all of us in mind. Sometimes we've run into a movie or scenes in a movie that "stretch" our flexibility. That hurts, especially for us as parents (we approved this?!)

Life-long education

Usually, however, it turns out that my teenagers select a movie that is typical of much of what is currently popular on television and in movie theatres, an "entertaining" comedy or an action film. As we watch it together there are no sermons, no long lectures, no rambling critique; just honest comments by way of reaction from each of us.

Our teenaged children are living daily with pressures and influences resulting from a media-saturated environment of music, television, and movies. How are we helping them develop tools of discernment? How familiar are we with the contemporary media scene to help develop criteria for selection, discrimination in viewing, a longing for biblical truth?

It's not only our teenagers who still have a lot to learn; we, as parents, have a lot to learn about how to teach them. How do you expose secularism and humanism for what it is to an age group that is attracted to secular and humanistic lifestyles? How do you balance a teenager's need for independence with a parent's need for showing the way? How do we as parents keep up with our children's ever-changing media world?

Responsible and effective parenting is a never-ending story.

Henry Knoop teaches English at Ajax High School in Ajax, Ont. He lives in Bowmanville, Ont.



Photo: David Van Dyke

Peter and Marja are



Dear Readers:

In our November 30 column we heard from a couple who were remarried after divorces and experienced rejection and judgment in their church community. They asked whether we knew of a church in their new location that accepts remarried divorced people. We asked our readers whether this was a common experience and if this is how it really is for people who divorce or remarry.

Dear P & M:

Yes! Yes! Yes! Our clergy lacks training and tact in pastoral counselling. Half-informed elders are thrown into situations they are not qualified to handle. Congregations busy themselves with gossip and prevent healing, forgiveness and peace. Little wonder that persons starting over feel compelled to worship elsewhere.

I experienced all of the above. Another woman in my church had the identical experience. As a result I plan to transfer my membership to another congregation. The other woman no longer attends church. An old school colleague told me that she was ostracized for a year before being "redeemed."

Separated and divorced people need understanding, not judgment, discipline or, even worse, silence. Hurting people do not easily forget the pain that these attitudes cause when apologies are made later.

The worst thing of all is that this kind of treatment is done in the name of Jesus. What hypocrisy! How do self-righteous people dare to add more guilt to already bent shoulders? All of this has left me with little respect for church authority at this time. Fortunately, I know my Saviour better than that and I feel his faithful support.

I encourage the original letter writer to worship anywhere at all right now since spiritual starvation makes everything even more dismal. I agree with you that she and her husband should try their own denomination again. Couples who have survived with Christ's help after being hurt horribly have an important message for the church community. That's why I especially hope that they will find communion in their own denomination. They have so much to teach us.

On the other hand, there are many beautiful churches and I believe that God will lead them to the right place if they give themselves time to search for a place where Christ-like behaviour is exhibited.

I wish that more Christians would see the Bible and Jesus for what and who he is so that this killing legalism will die once and for all and be replaced with a genuine love for all people, regardless of their situation.

Dear P & M:

So you're going to tackle divorce in your very fine column! You're right to ask for input from Reformed persons who know what it feels like to be divorced. Although I received help from many, none knew better what to say to me than

those who went through the experience themselves.

My denomination, the Christian Reformed Church, finds it difficult to accept divorce. I hope that will always be the case. As a church we should rage against it because it is a clear violation of what God wants for marriage.

But divorce, like all sin, does happen and people do find themselves helpless in the face of marital breakdown. Sadly, the CRC finds it hard to accept and minister to divorced persons.

When I first found myself alone I offered to resign my position as an elder. My pastor and our executive urged me to stay and were very compassionate and supportive in their dealings with me. As time went on there were complaints from the congregation. After a while I was told that I could continue my duties with one exception, namely, serving communion. A few months later I was asked to resign with the "reassuring" words that I could probably serve as an elder again in the future if I ever moved and made a new beginning in a new community!

What can I say? On the one hand I was well and lovingly treated. On the other hand, when it came to fully accepting me for what I am or have become (a divorced person), they were not ready to do so.

Everyone should understand that separated and divorced people experience such things as deep grief (especially true for Christians), anger, self-incrimination, realistic and unrealistic guilt, hopelessness, loneliness and so on. When the church offers judgment and uncertainty instead of help you lose not only your blood family but also your faith family, which is often the same as your social family. The funeral never ends.

In places where there is a sufficient concentration of CRCs we would do well to sponsor divorce-recovery retreats or workshops and create support groups for divorced people. Preferably, such events would be led by people who have first-hand knowledge of marriage breakdown.

By the grace of God, with the help of many wonderful Christians, and through divorce-recovery counselling I have come to the point where I might consider remarriage if I were to meet the right person. When I shared this longing with an elder he threatened the judgment of God if I dare do such a thing!

Your raising of this issue in C.C. is one of the steps by which we can learn to hate divorce and help heal those affected by it. What I've written you is the tip of the iceberg.

Please write: P & M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

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Graham urges Hong Kong Christians not to fear the future

HONG KONG (NNI) — World renown evangelist Billy Graham told a demoralized Hong Kong Christian community "not to fear the future ... God is already there," during a citywide crusade held in mid-November. An estimated one third of the 300,000 Protestants in Hong Kong, and 80 per cent of the senior pastors, have emigrated in recent years to avoid June 1997, when Hong Kong is handed back to China.

Over 300,000 people attended the four-day crusade, but Graham was careful to avoid any remarks that could be construed as political. In a pre-crusade press conference, he did express "private disappointment" in the deteriorating situation for Christians in China, but said that backroom diplomacy was more likely to help than public comment. Some 22,400 came forward for counselling during the five-day crusade.

The crusade itself has highlighted the three divergent approaches Hong Kong Christians are taking with regard to 1997. In the words of a local pastor, these are "either activism, evangelism or escapism."

On November 28, the Hong Kong Christian Institute — a body founded two years ago by a combination of clerics and layworkers — released a report criticizing local church

leadership for failing to encourage Christians to participate in attempts to bring democracy to the colony.

The institute's director, Rev. Kwok Nai-wang, said, "Pastors and lay leaders are leaving by the thousands Those left behind or deciding to stay suffer from a morale failure." He added a bleak prognosis, "The church in Hong Kong as a whole can no longer cope with the impact of emerging moral and social issues. In this deteriorating situation, one wonders how much longer the church can maintain its mammoth structures."

Many clerics, however, have denied the charge that they have failed to encourage their congregations to take a greater interest in social affairs. A senior Lutheran pastor told NNI, "Many of us feel the priority for the next seven years must surely be evangelism." He said he spoke on behalf of many colleagues in urging international evangelists to "blitz" Hong Kong with crusades over the next seven years.

"It's our only hope," he said. "The Chinese administration may be able to overthrow democratic institutions overnight, but the history of post-1949 China shows they are powerless to do the same to the actual Body of Christ."

— ATTENTION —

Consistories are urged to make use of qualified seminarians from Mid-America Reformed Seminary for work in their congregation during the summer of 1991.

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The peach basket game

John McGowan

From peach baskets to slam dunks, basketball has been around for a century. It is played virtually everywhere throughout the world by men, women, girls and boys.

"We decided that there should be a game that could be played indoors in the evening and during the winter seasons," stated Dr. James Naismith, originator of basketball in December of 1891.



Photo: Courtesy John McGowan
Dr. James Naismith, the father of basketball.

Naismith, the physical education instructor at the YMCA training school in Springfield, Mass., was born in Almonte, Ont. Peach baskets

nailed to a balcony railing were first used as hoops. Naismith would no doubt marvel at today's professional giants leaping above the rim to slam the ball through the net.

He sought out a game requiring little equipment. A ball and a basket looked after that. Played informally, the number of players could be flexible. The basics of the game can be enjoyed in many ways.

"When we were growing up," Larry Bird, Boston Celtic's star forward is quoted, "before we got a real basketball hoop, we used a coffee can and tried to shoot one of those small, sponge-rubber balls through it."

Through the years, basketball courts have been

created almost everywhere: next to donkey trails in the hills of Greece; on snow-cleared patches in the Soviet Union; in the dirt of India where barefoot players were identified by numbers printed in charcoal on their backs.

Basketball was introduced to Canada in 1892. It became popular across the country. Commenting on its growth the *Toronto Globe* said in 1902: "Started first as a game for members of the gymnasium classes of the Young Men's Christian Association it has now attracted the attention of all classes of athletes as is seen from the scores of associations that now exist."

Women champions still hold unique record

The game also attracted the attention of women. An early match pitted a team of Springfield girls against a squad of women who were teachers. Naismith must have liked what he saw because he married one of the players, Maude Sherman.

Later, an earnest young teacher at McDougall High in

Edmonton began creating a Canadian dynasty. He taught commercial subjects and girls basketball. The girls took to his coaching methods which demanded precision and relentless teamwork. Between 1915 and 1940 the Edmonton Grads travelled 125,000 miles around the world taking on all comers.

They played 522 games and lost only 20. The record is unparalleled in team sport, amateur or professional, male or female.

They played 27 games at four different Olympics and were unbeaten in 24 games on three European tours. In nine official games against men's teams they lost only two.

Players stayed with the team after graduation. Stenographers, school teachers and filing clerks in their working lives, they were champions in their basketball lives.



The U.S. women's Olympic team takes an opponent.

Dec. 29, 1934. The first Madison Square Gardens double-header took place with 16,188 fans looking on. Ned Irish, the boy promoter and sports writer for the *New York World-Telegram*, organized the event.

Neither Irish nor his tailor denied the story that he had a personal reason for moving college basketball into larger quarters. Assigned one night to cover a game in the tiny gymnasium of Manhattan College he fought his way in through a window. In the process he ripped his pants.

A compelling game

By 1936 basketball had become sufficiently popular to be included in the Olympic program. The U.S. men's team won all five of its games and the gold. Canada's team won its only basketball medal ever, a silver, in Berlin.

The tournament was played outdoors. One of the referees was Avery Brundage who later became president of the International Olympic Committee. The medals were presented by Dr. James Naismith. Women's basketball became an Olympic sport at the Summer Games of 1976 in Montreal.

Having played in 90 countries, the Harlem Globetrotters are the best known team in the world. Abe Saperstein formed the team in 1926 as a serious barnstorming group. While they recruited the best black players, the team quickly became so good that no one wanted to play them.

When comedy routines were added to their repertoire they became very popular with the fans. Such stars as Reese "Goose" Tatum always scored while throwing a long hook shot or hanging from the rim. And he never seemed to look at the basket before launching his shots.

The game has come a long way since Dr. Naismith first had his peach baskets installed. He would be extremely interested in the performances of such present-day stars as Larry Bird, Magic Johnson and Michael Jordan.



Boston Celtic's star and one of the game's great players, Larry Bird.

Their admiration for Percy Page was shared by others. He was twice elected a Conservative member of the Alberta legislature. Then at the end of his years with the Grads he was appointed lieutenant governor of the province.

Toronto hosts first NBA game

Canada provided the site for the first ever National Basketball Association game. It was played at Toronto's Maple Leaf Gardens on Nov. 1, 1946. The New York Knickerbockers beat the Huskies, representing Toronto, by a score of 68-66. By the end of the year, however, attendance dropped so badly that the franchise moved away.

Bobby Croft from Hamilton, Ont., attended the University of Tennessee on an athletic scholarship in the mid 1960s. The six-foot-ten Canadian became so proficient that in his senior year he was elected captain of the basketball team.

Rather ironically he was named to several All-American teams. Then, upon graduation, he signed a three-year \$110,000 contract in 1970 with the Kentucky Colonels, the lone Canadian to hit the top in basketball.

College basketball in the U.S. entered the modern era on

John McGowan is a free-lance writer from Scarborough, Ont.

Attention: All C.C. Subscribers and Advertisers

New rates effective Jan. 1, 1991 (impact of GST)

The Goods and Services Tax has become law. The new rates shown below, effective Jan. 1, 1991, reflect both the impact of the 7% GST as well as an adjustment for inflation and cost increases.

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Stan de Jong
Manager

Classified

Classified rates	Anniversaries	Anniversaries	Obituaries	Personal
<p>GST inclusive</p> <p>Births.....\$35.00</p> <p>Marriages & Engagements.....\$40.00</p> <p>Anniversaries.....\$45.00</p> <p>2-column anniversaries.....\$90.00</p> <p>Obituaries.....\$45.00</p> <p>Notes of thanks.....\$35.00</p> <p>Birthdays.....\$35.00</p> <p>All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)</p> <p>NOTE: All rates shown above are GST inclusive.</p> <p>Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</p>	 <p><i>Congratulations to Eliza and Adriana Mast (nee Oorebeek) who will celebrate their 40th wedding anniversary, D. V., on Feb. 1, 1991.</i></p>		<p>"I have fought the good fight, I finished the race, I have kept the faith, henceforth there is laid up for me the crown of righteousness" (II Tim. 4:7-8).</p> <p>On Jan. 8, 1991, the Lord took home our dearly loved youngest brother,</p> <p>TEYE (Tom) HAAN</p> <p>at the age of 68 years.</p> <p>Dear husband of Willy Haan-Hop. Predeceased by his first wife Hilly Blaak in 1976.</p> <p>His comfort came from Ps. 130:6.</p> <p>May God's love comfort and sustain his wife, children and grandchildren.</p> <p>Sylvia & Edward Top Melle & Teye Haan Aske & Willem Braam — all of Holland Christian Homes, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2</p> <p>Trini & Piet Tysma — the Neth.</p>	<p>RENSEN, Joannes Bernardus, born June 18, 1925.</p> <p>ROETMAN, Albertus, born May 19, 1927, immigrated to Canada on Dec. 3, 1964.</p> <p>van ROODEN, Johannes, born June 18, 1927, immigrated to Canada on May 10, 1958, possible destination: Vancouver.</p> <p>RIJTSTRA, Durk, born May 17, 1926, immigrated to Canada on Feb. 2, 1954.</p> <p>van der SANDEN, Johannes Huberdina Maria, born May 10, 1927, immigrated to Canada on July 2, 1957.</p> <p>van SANTEN, Johan Frederik, born July 19, 1927, immigrated to Canada on March 30, 1961.</p> <p>SCHALKX, Johannes Antonius, born Oct. 7, 1925, immigrated to Canada on July 9, 1957.</p> <p>SCHONEWILLE, Ferdinand Albert, born Dec. 7, 1925, immigrated to Canada on Feb. 18, 1954.</p> <p>SMEETS-Uranka, Margrit, born Dec. 1, 1927, immigrated to Canada on Jan. 6, 1969.</p> <p>SOONIUS, Adriana Hendrika, born March 18, 1927, immigrated to Canada on June 5, 1959.</p> <p>van der STELT, Willem, born July 13, 1926, immigrated to Canada on June 12, 1962.</p> <p>STEUR, Wilhelmus Hoelof, born March 19, 1926, immigrated to Canada on June 16, 1958.</p> <p>STIPDONK, Everardus Willebrord, born Sept. 10, 1926.</p> <p>STOLWIJK, Wilhelmina, born Nov. 14, 1926, immigrated to Canada on June 30, 1956.</p> <p>STUVE, Pieterke, born Nov. 26, 1926.</p> <p>de TOMBE, Frederik Pieter Phillipus, born Feb. 9, 1928, immigrated to Canada on March 11, 1957.</p> <p>van TONGEREN, Gerrit Jan, born Feb. 27, 1931.</p> <p>van UITERT, Johanna, born July 3, 1925, possible destination: Alberta.</p> <p>van der VEEN, Johannes, born Sept. 14, 1926, immigrated to Canada on July 9, 1962.</p> <p>van der VELDE, Wilhelmus Christiaan Bertus, born Oct. 5, 1926, immigrated to Canada on April 24, 1956.</p> <p>VELDHUIS, Bernardus, born Jan. 2, 1930, immigrated to Canada on Sept. 28, 1957.</p> <p>VOORWINDE, Cornelis, born Nov. 17, 1927, immigrated to Canada on July 30, 1958.</p> <p>de VRIES, Dieuwke, born Jan. 5, 1931, immigrated to Canada on July 2, 1963.</p> <p>de VRIES, Evert, born June 9, 1930, immigrated to Canada on Aug. 18, 1959.</p> <p>van VUGT, Antonius Gerardus, born Nov. 22, 1925, immigrated to Canada on Dec. 5, 1956.</p> <p>WATERBERG, Reinder, born July 14, 1927.</p> <p>WEENINK, Theodora Wilhelmina Maria, born Jan. 9, 1926.</p> <p>van WELZEN, Johannes Cornelis, born Oct. 26, 1926, immigrated to Canada on July 13, 1959.</p> <p>WIEGERS, Janna, born Jan. 6, 1929, immigrated to Canada on Sept. 28, 1957.</p> <p>de WILDE-van Herpen, Adriane W., born Jan. 17, 1925, immigrated to Canada on March 31, 1959.</p> <p>YEDEMA, Minke, born Feb. 16, 1930.</p> <p>van ZUIDAM, Dirk Cornelis, born Jan. 25, 1930, immigrated to Canada on March 14, 1968.</p> <p>Consulate-General of the Netherlands 1 Dundas St., W., Suite #2106, Box 2 Toronto, ON M5G 1Z3 Phone: (416) 598-2520</p>
<p>OBITUARIES</p> <p>Obituaries should be composed as they are to appear in <i>Calvinist Contact</i>. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>LONGER CLASSIFIEDS: The rate shown above for classifieds ads covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p>PHOTOS: Photographs sent by fax are not acceptable. If you wish a photo included, send us the original!</p> <p>NEWLYWEDS</p> <p>Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone (416) 682-8311 Fax (416) 682-8313</p>	<p>Toronto Holland Landing 1951 February 1 1991</p> <p>"For the Lord is good and his love endures forever; his faithfulness continues through all generations" (Ps. 100:5).</p> <p>With thanksgiving and praise to our heavenly Father, we wish to announce the 40th wedding anniversary of our parents and grandparents,</p> <p>ELIZA and ADRIANA MAST (nee Oorebeek)</p> <p>Our prayer, Dad and Mom, is that God will keep you in his care and continue to bless you with many more years together.</p> <p>Much love from your children and grandchildren:</p> <p>Meeke & George Claus — Woodstock Allan, Jennifer Arie & Cindy Mast — Stouffville Erin, Lucas Leona & Don Gallagher — Ballantrae Lauren, Michelle, Jenna Audrey & Eddie McMeekin — Bradford Heather, Craig Pete & Diane Mast — Sharon Ashley, Jessica, Lindsey Alex & Joanne Mast — Stouffville</p> <p>An open house will be held at their home on Friday, Feb. 1, 1991, from 2-4 p.m. and 7-9 p.m. Home address: 177 Oriole Dr., Holland Landing, ON L0G 1H0</p>	<p>Obituaries</p> <p>"But you, O Lord, are a merciful and loving God, always patient, always kind and faithful" (Ps. 86).</p> <p>On Jan. 15, 1991, in her 52nd year,</p> <p>TANNETJE (Tannie) Batelaan (nee van der Maas)</p> <p>entered into eternal rest.</p> <p>May the Lord comfort her husband Andy and her children Amy & Fred Verwoerd (and grandchildren) and Rene and Evelyn.</p> <p>Lovingly remembered by:</p> <p>Henk Vandermaas Liz, Chris, Margaret Karel & Nel van der Maas-Kloosterboer Tine, Christiaan, Carlitos, Beuk Mien Wesselink-van der Maas Bert, Corien Corrie & Adriaan van Apeldoorn-van der Maas Saskia, Adriaan, Chris, Floor Tina & Stelios Konstantinidis-van der Maas Marjolein, Tanja Joan & Bert Admiraal-van der Maas</p> <p>Correspondence address: H.J. Vandermaas, 7900 McLaughlin Rd. S., T203, Brampton, ON L6V 3N2</p> <p>"I lift up my eyes to the hills, where does my help come from? My help comes from the Lord, the maker of heaven and earth" (Ps. 121:1,2).</p> <p>On Jan. 4, 1991, God took home his child,</p> <p>THEUNIS BRAAKSMA</p> <p>at the age of 78.</p> <p>He will be missed very much by his wife, Janna Braaksma (nee Hazelhoff).</p> <p>Daughter, Ann & her husband Albert van de Wetering Tracey & Larry (Rebecca) Cindy, Kristie — all of Sarnia, Ont.</p> <p>Correspondence address: 1310 Exmouth St., Apt. 114, Sarnia, ON N7S 3X9</p>	<p>GERRITJE MARIE (Mary) ROSS (nee Enserink)</p> <p>Dearly beloved wife of George Ross. Loving mother of George Jr. and his wife Barbara of Winfield, B.C., and Jeanette and her husband John Howitt of Toronto.</p> <p>Dear grandmother of Megan Ross and Robyn Howitt. Predeceased by three brothers. Survived by one sister, Mrs. Willemina Kamphuis of Grimsby, Ont., and one brother Anthony Enserink of Southport, P.E.I. Also four brothers and three sisters in the Netherlands. She was born on March 15, 1925, in Harfsen (de Huurne), the Netherlands. In 1954 she emigrated with her husband and two children to Canada and settled in Montreal. She was a member of the First CRC of Montreal. In 1961 she joined the Presbyterian Church of Canada. The funeral service was held in Covenant Chapel of St. Andrew's Presb. Church in Kitchener, with the Rev. Dr. Grant MacDonald officiating. This was followed by interment in Parkview Cemetery in Waterloo, Ont., on Jan. 8, 1991.</p> <p>Correspondence address: 1705-25 Westmount Rd. N., Waterloo, ON N2L 5G7.</p>	<p>Personal</p> <p>The Consulate-General would like to come in contact with the following individuals:</p> <p>KLEIN HORSMAN, Abraham, born Jan. 26, 1929, immigrated to Canada on June 15, 1959.</p> <p>KOOPMAN, Cornelis Christiaan, born Jan. 29, 1926, immigrated to Canada on April 19, 1958.</p> <p>de LANG, Johannes, born Nov. 3, 1927, immigrated to Canada on Feb. 2, 1956, possible destination: Vancouver, B.C.</p> <p>LAUWERS, Josephus Andreas, born Feb. 8, 1927, immigrated to Canada on June 19, 1960.</p> <p>van LEGGELO, Christiaan, born Jan. 8, 1930, immigrated to Canada on June 14, 1957.</p> <p>v.d. LINDEN, Abraham P., born Jan. 16, 1926, immigrated to Canada on March 8, 1961.</p> <p>van der MAAS, Dirk Hendrik, born July 29, 1925, immigrated to Canada on Oct. 31, 1957.</p> <p>MEGGELEN, Henderik K., born Jan. 26, 1927, immigrated to Canada on May 10, 1954.</p> <p>MEIJER, Evertje, born Jan. 9, 1931, immigrated to Canada on April 24, 1959.</p> <p>NALLEY, Willem, born Nov. 26, 1927, immigrated to Canada on Jan. 27, 1967.</p> <p>OOSTERMAN, Jean Pierre, born Jan. 19, 1930, immigrated to Canada on Jan. 3, 1964.</p> <p>OVENWIJK, Jan, born Jan. 22, 1928, immigrated to Canada on May 30, 1967.</p> <p>de PAUW-Stap, Annie Marguerite, born July 24, 1926.</p> <p>POLL, Antje, born Jan. 1, 1926, immigrated to Canada on June 16, 1958.</p> <p>de RAAS-Brouwer, Trijntje, born June 1, 1914.</p>
<p>Births</p> <p>WOLTING:</p> <p>Once again God has blessed us with the most precious of Christmas gifts! With great joy, we, Ed and Trish (nee Smit), give thanks to God for entrusting to our care another little daughter,</p> <p>JESSICA WILHELMINA</p> <p>She arrived on Dec. 24, 1990, weighing 8 lbs. 12½ oz. A little sister for Cindy. Proud grandparents for the sixth time are Henry and Cynthia Smit of St. Thomas, and for the second time, Ralph and Wilhelmina Wolting of Chatham.</p> <p>Home address: 11 Kingsway Dr., Chatham, ON N7L 2S8</p>	<p>Anniversaries</p> <p>55th wedding anniversary! Congratulations to</p> <p>PETER and MARGARETE BUWALDA</p> <p>who celebrated their 55th wedding anniversary on Jan. 23, 1991. They were married in Dokkum, the Netherlands in 1936.</p> <p>Congratulations from all nine children and their spouses, 31 grandchildren and 12 great-grandchildren.</p>	<p>Obituaries</p> <p>Suddenly, on Saturday, Jan. 12, 1991, in her 71st year,</p> <p>NELLIE GEERTS (nee DeJong)</p> <p>went home to be with her Saviour.</p> <p>Dearly beloved wife for 49 years of George (Geert) Geerts of Hamilton, Ont.</p> <p>Loving mother and grandmother of:</p> <p>Herman & Margaret Geerts — Ancaster, Ont. George, Linda, Jennifer, Brian Wiebe & Dina Geerts — Richmond Hill, Ont. Francine & Martin, Neleen & Keith, Gary & Barb, Michelle & Herman Nancy & Vic Vandermolten — Kitchener, Ont. Rick, Geoff, Dan, Melanee John & Linda Geerts — Hamilton, Ont. Trevor, David, Wesley, Mark Corry & Richard Kloet — Cambridge, Ont. Darren</p> <p>Proud great-grandmother of:</p> <p>Amanda, Janice, Warren, Brittany, Bradley, Chantelle, Alyssa Dear sister of Jan DeJong of the Netherlands.</p> <p>Throughout her life, Nel radiated the joy of the Lord. We who loved her are grateful for her vital, loving presence in our lives.</p> <p>"Her children arise and call her blessed; her husband also, and he praises her" (Prov. 31:28).</p> <p>Correspondence address: G. Geerts, 278 Sanatorium Rd., Hamilton, ON L9C 2A1</p>		
<p>Accommodations</p> <p>Male university student requires accommodation for the summer (May-August, 1991) in the vicinity of North York or along the Yonge St. subway line. Please contact Kevin at (416) 899-1392 (weekends) or (416) 528-5943 (during the week).</p>				<p>For Rent</p> <p>Professional CRC person has rooms available in fully furnished home. All amenities available. Meadowvale area of Mississauga, Ont. \$350 per month. Contact Norm at (416) 567-7857 anytime.</p> <p>Room for rent: Female for clean, furnished bed-sitting room with cable, private balcony and bathroom and use of kitchen. High Park & Bloor, Toronto. Steps from subway. Available immediately. Call evenings (416) 767-0400 or weekends (416) 457-0943.</p>

Classified

Help Wanted	Teachers	Teachers	Teachers	Teachers
<p>Person wanted for potato farm in Southern Alberta. All farm duties such as planning, cultivating and harvesting. Married or single. House supplied. SLM Spud Farms Ltd. Phone (403) 223-8452 or (403) 223-8111.</p> <p>Social service work: Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties, invites applications for the position of Child Care Worker. The responsibilities of this live-in position include involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling positive relationships and facilitating the resident's successes. Position includes salary and benefits package. Please submit resume to Personnel Manager, Mutual Support Systems, R.R.1, Perry Rd., Wellandport, ON L0R 2J0. Telephone: (416) 899-2311.</p>	<p>CLINTON, Ont.: Clinton and District Chr. School will have a vacancy starting Sept. 1991. Grade level to be determined. If you are interested in a teaching position with our school, please send your application and resume to: Mr. R. Schuurman, Principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851.</p>	<p>KINGSTON: Kingston Christian School has an opening at the Kindergarten level for the 1991-92 school year. If you would like to become part of a dedicated team of Christian educators in a new facility for a multi-denominational school, please send application and resume to: Kingston Christian School, R.R.#3, 1212 Woodbine Rd., Kingston, ON K7L 4V2. Attention: H. Pott. Salaries as per OCSTA/OACS salary guidelines.</p>	<p>TIMMINS: Trinity Christian School, a dynamic interdenominational evangelical school in this north-eastern Ontario city, is expanding its staff and seeks a junior level (Gr. 4-6) teacher for a class of approximately 10 students. Opportunity exists for a strong administrative role in this young school, including the development and implementation of innovative Christian curriculum. Please submit resume to: Mrs. Sally Bidwell, Timmins Trinity Christian School, P.O. Box 734, Timmins, ON P4N 7C2. Tel: (705) 268-4498.</p>	<p>VANCOUVER, B.C.: Vancouver Christian School, a denominationally diverse community, currently offering Kindergarten through Grade 7, is planning to expand to junior high school beginning with Grade 8 in the 1991/92 school year. Persons with a strong Math/Science background in education with interest in teaching P.E., Art or Computer, are invited to apply. Please direct enquiries to: Ellen Visser, Junior High Program Coordinator, Vancouver Christian School, 3496 Mons Dr., Vancouver, BC V5M 3E6</p>
Help Wanted	Help Wanted			

For Sale

For Sale: 17 red choir blouses, all different sizes, looks good with long black skirt. Give us an offer. For more info. please call: (519) 352-6764.

For sale, Florida: Lovely two-bedroom retirement home, fully furnished, "Dutch-clean" with carport and Florida room, spacious lot. Asking \$48,500 (U.S.) Contact Marion Scaramuzzo rltr., 1-800-289-2200 or (407) 574-0000 or John Tjoelker (416) 277-0576.

Real Estate

Bi-level semi-dwelling
St. Catharines, Ont.
\$126,900


An affordable new home for you! Brick and vinyl bi-level, series 800 doors, large eat-in kitchen, oak cabinets and railings, side entrance into lower level, fully landscaped, and many more features. Don't pass this by! To inspect and purchase, call G.W. Abrahams Realty Ltd., broker - Linda Lammers, Sales Representative (416) 688-0037 or (416) 688-2422, page 130.

Teachers

FRUITLAND, Ont.: John Knox Memorial Christian School seeks applicants for two possible positions for the 1991-92 school year: a part-time **kindergarten teacher** and a full-time **primary/junior teacher**. Please contact: Mr. Julius De Jager, Principal, at (416) 643-2460 or write to 795 Hwy. #8, Fruitland, ON L0R 1L0 for application forms.

NEWMARKET, Ont.: The Holland Marsh District Chr. School invites applications for a **primary** teaching position for 1991/92, due to the blessing of increased enrolment. Please send inquiries or applications to: Mrs. C. Bootsma, Principal, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9. Tel: (416) 775-3701.

SMITHERS, B.C.: Bulkley Valley Chr. High School of Smithers, B.C., will be in need of a **Principal** in September 1991. Please send applications with resume to: Mr. G. Ewald, Box 2117, Smithers, BC V0G 2N0



Covenant Christian School
Leduc, Alberta

TEACHING PRINCIPAL

Our growing and dynamic school needs an administrator for the 1991-92 school year. Covenant serves 160 students in P through 9. This position combines a .7 administrative time allotment with a .3 teaching assignment.

Covenant also invites applications for teaching positions at all levels. Definite openings due to growth will occur in the middle elementary and junior high grades.

Direct inquiries and applications to:
Lloyd Den Boër, Principal
Covenant Christian School
Box 3827, Leduc, AB T9E 6M7

Help Wanted

Director/Administrator

Classis Hamilton/Niagara Homes for the Aged, known as Shalom Manor, a 102-bed facility providing Residential and Extended Care, invites applications from qualified persons interested in the position of **Director/Administrator**.

Qualifications:

- Knowledge of Federal and Provincial legislation related to care for seniors
- Management experience preferably in a Home for the Aged or Nursing Home field
- Completion of courses in human development, gerontology and institutional management at a University level or equivalent
- Strong communication; report writing; financial and personnel management skills
- Agreement with the philosophy of care of Shalom Manor
- Preferably able to speak and understand the Dutch language

Send resume by *Feb. 15, 1991*, to:

Chairman of the Board
Shalom Manor
12 Bartlett Ave., Grimsby, ON Canada L3M 4N5
Phone: (416) 945-9631 Fax: (416) 945-1211

Help Wanted

CALVINIST CONTACT

a national Christian weekly requires

a full-time TYPESETTER

Experience with Compugraphic 4 or other typesetting equipment preferred. Applicant must have excellent typing skills. Familiarity with computers is an asset. We urgently need to fill this vacancy!

Salary commensurate with experience.

Send resume and references to:
Stan de Jong, Manager
Calvinist Contact Publishing Ltd.
261 Martindale Rd., Unit 4
St. Catharines, ON L2W 1A1
(416) 682-8311 (office)
(416) 934-5358 (home)

Woodland Christian High School

(interdenominational)

invites applications for the position of

DEVELOPMENT DIRECTOR

(Public Relations, recruitment and financial creativity)

Proposed starting date September 1991.

Please send resume and inquiries to:
K. Oosthoek
c/o Search Committee
WCHS, R.R.#1, Breslau, ON N0B 1M0
Tel: (519) 648-2114
Application deadline: Feb. 21, 1991

DURHAM CHRISTIAN HIGH SCHOOL

is looking for a

Director of Resource Development

to assist the school in the areas of promotion, recruitment and fundraising.

Applications for a full-time or part-time position will be considered. Job description available upon request. Resume may be sent to:

Business Administrator
Durham Christian High School
R.R.#1, Bowmanville, ON L1C 3K2
Tel: (416) 623-5940 (school)
or (416) 623-5533 (home)
Deadline: February 15, 1990.

GENERAL MANAGER

The Neerlandia Co-op, a rural retail located 80 mi. NW of Edmonton, with sales of \$8-9M, is looking for a General Manager. We are a diversified Co-op with feed, fertilizer, lumber and grocery departments as well as a service centre. Solid management skills are required. Salary: to reflect experience.

To apply send resume to:
Board of Directors
Box 87, Neerlandia, AB, Canada T0G 1R0
or phone: (403) 674-5904

Receptionist/Secretary

Shalom Manor Home for the Aged

is seeking a full-time Receptionist/Secretary.

Qualifications:

- Receptionist/secretarial skills
- Computer knowledge
- Basic bookkeeping course
- Strong communications and writing skills
- Speak and understand the Dutch language
- Knowledge of office equipment

Send resume to:
H. John Kamphuis, Administrator
Shalom Manor
12 Bartlett Ave., Grimsby, ON L3M 4N5
Tel: (416) 945-9631

Events

Employment wanted

Female would like to work on dairy or farrow-to-finish farm operation, preferably in Ontario. Has experience through summer jobs in that field of work and ABM-diploma from Centria College. Please call (519) 335-3247.

DO IT THE EASY WAY...
CALL THE
CLASSIFIEDS!

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
FAX: (416) 682-8313

Weekly Puzzle

by Jeanne Wilson

ACROSS

1 Epic
5 D'Urberville girl
9 Chide
14 Kind of exam
15 "— Rhythm"
16 Now
17 — processing
18 Scots' hill
19 Like an old woman
20 Warn Convy?
22 Thoughts
23 Presidential monogram
24 Show sign
25 Chastity's mom
28 Pers. title
31 Singer Carter
35 "We — amused" (Victoria)
37 Latin I word
39 Ms Farrow
40 Puzzle theme
43 Wire: abbr.
44 Sober
45 Fusses with feathers
46 Traffic sign
48 — boy!
50 Feedbag contents
51 Possess
53 Mil. title
55 Mead study
58 Wait on Griffin?
64 Ward off
65 Naval term
66 Solo
67 Worth
68 Bearing
69 Hoods' guns
70 Senior
71 Time gone by
72 Gotcha!

DOWN

1 Soft drink
2 Inland sea
3 Barrier
4 Winged
5 Poitier role
6 White birds
7 Glide
8 Let it stand
9 Tread and riser
10 Trick Ameche?
11 "Garfield" dog
12 Tra —
13 Colors
21 Pulses
24 Acute
25 Fish basket
26 Greeting
27 Chemical ending
29 Despises
30 Actress Irving
32 Ant old style
33 Mortgages e.g.
34 Laddie's gal
35 Bible book
36 Choo-choo
38 Sovereign seat
41 Bank money: abbr.
42 Voice vote
47 Court
49 Consents
52 Irrigate
54 Happening
55 Except
56 Like grandparents
57 Pinochle term
58 Hominy
59 Charles Lamb
60 Creche figures
61 Times
62 Ceremony
63 Urn

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Last Week's Puzzle

ISNT	RITA	CHAP
OLEO	ANITA	LENO
TOWN	GULLFRIEND	
APT	MERE	FONDAS
RAISE	DECK	
COST	MOCK	LOP
FACET	BETTY	ILE
ANKA	COATS	POLO
INN	GARLY	LENIN
LYE	OREY	ERIE
AMID	QUEEN	
CHOSEN	SUNK	WHO
HAMSTERDAM	PAIR	
IRAE	TEASE	TING
PERT	SKIT	ATTY

Calendar of Events

Jan. 26	Pot-luck supper for widows and widowers, 7 p.m., at the home of Lucy Wiersma, 312 Linwell Rd., St. Catharines , Ont. After supper, and weather permitting, visit to Niagara Falls' "Festival of Lights." Call Lucy at (416) 937-7411 or 934-5391, or call Tina at (416) 562-5253 if you plan to attend.	Kitchener, Ont. Study of Belgic Confession with Rev. J.M. Julien.	
Jan. 27	City-wide hymn-sing, 8 p.m., First CRC, Sarnia , Ont. Special music by "The Harvesters Quartet."	Feb. 22	Inauguration of the Pascal Centre, 8 p.m., at Redeemer College, Ancaster , Ont. Speaker: Dr. A. Plantinga (Notre Dame) on: "When Faith and Reason Clash" Free admission.
Jan. 31	Public forum on "The Challenge of Feminism," at 8 p.m., Ewart Angus Hall 1A1, McMaster University, Hamilton , Ont. Speakers: Drs. Mary Stewart Van Leeuwen and Francis Cherry. For info. call: (416) 525-9140, ext. 4123.	Feb. 23	All-Day Conference on Alcoholism, 9 a.m., Redeemer College, Ancaster , Ont. Sponsored by Salem and Family Outreach-Ontario. Speaker: Rev. Harry Van Dam, Chaplain Calvary Rehab Centre. Pre-registration and \$20 fee (lunch incl.) before Feb. 13 to Jane de Haan, R.R.2, Ancaster, ON L9G 3L1, phone (416) 679-6490. Coffee and registration at 8:30 a.m.
Feb. 1-3	"Serving Christ in the Nineties II," a three-day conference for Ontario's Reformed Christian community. At Bolton Conference Centre, Bolton , Ont. Keynote speaker: Dr. Richard Mouw. For info. call (416) 825-3578.	Feb. 24	Student art exhibition, Redeemer College Art Gallery, Ancaster , Ont.
Feb. 8	CCM (Kitchener Chapter) meets at 8 p.m., Faith Missionary Church, 3849 King St. E.,	Feb. 28	"Working on the Fringe," an art exhibition by five Canadian artists, 8 p.m., Redeemer College Art Gallery, Ancaster , Ont.
		Mar. 9	Recital by concert organist Dr. Raymond Adams, presented by Redeemer College Music Department, Ancaster , Ont. For info. call (416) 648-2131.

ATTENTION:

If you are considering sending us an ad via fax, please be sure to:

1. send printed or typed copy
2. include billing address
3. include contact person with phone number

Church News

Christian Reformed Church

Seminary student aid available

Students of Classis Niagara who are preparing for the ordained ministry in the CRC and who are in need of financial aid for 1991-1992 are invited to apply to the Student Fund.

For application forms, please contact: A. Glasbergen, 749 Foss Rd., Fenwick, ON L0S 1C0; (416) 892-3285. Applications for financial assistance must be received by the Student Fund Committee no later than March 1, 1991.

McMaster University Chaplaincy

extends an invitation to attend a

PUBLIC FORUM

"The Challenge of Feminism"

Thursday, Jan. 31, 1991, 8 p.m.

Ewart Angus Hall 1A1

McMaster University

Dr. Mary Stewart Van Leeuwen, Calvin College
Dr. Francis Cherry, Carleton Univ., Ottawa

For more information, feel free to call:

Rev. Aren Gelsterfer at
(416) 525-9140, ext. 4123 (work)
(416) 524-0488 (home)

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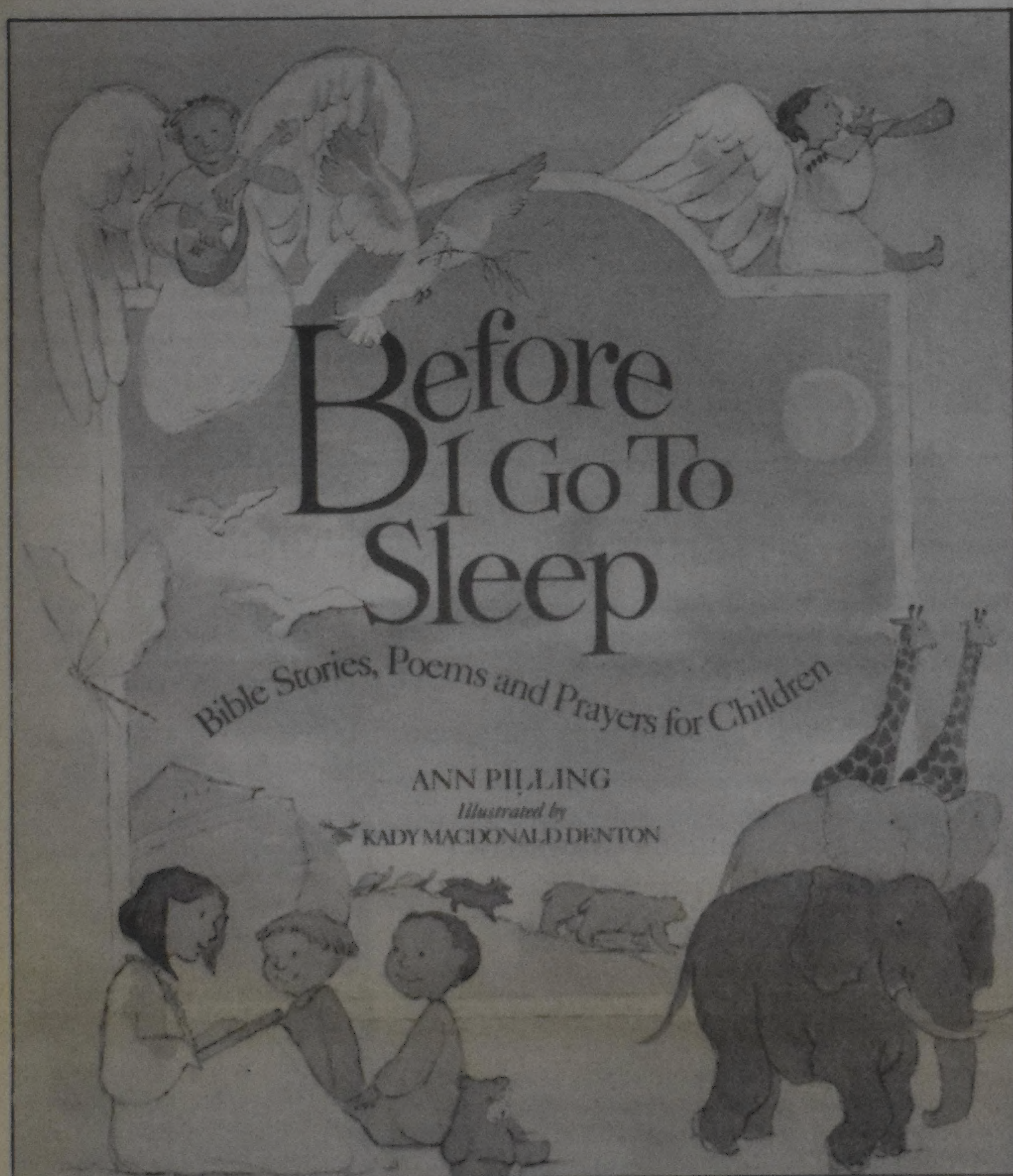
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Books

Robert VanderVennen, book review editor

Bible stories

Bedtime Bible stories



Before I Go To Sleep, Bible Stories, Poems and Prayers for Children, by Ann Pilling; illustrated by Kady MacDonald Denton. Toronto: Kids Can Press, 1990. Hardcover, 96 pp., \$19.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

Before I Go To Sleep is a collection of Bible stories, songs and poems. All are colourfully and carefully

illustrated by Kady MacDowell Denton.

Author Ann Pilling retells 21 stories from the Old and New Testaments, stories that have shaped her life as a child and which continue to live in her heart. In her retelling, Pilling remains faithful to the Scriptures. She refrains from being sentimental or moralistic. By including the Scripture passage at the end of each story, adults can refer to the Scriptures.

The New Testament stories tell of Jesus' birth, his childhood and some of his teachings he shared while on earth. The Old Testament stories introduce young children to some of the heroes of the Christian faith — Moses, David, Ruth and Naomi.

Each story is followed by poems, songs or prayers by

authors such as Dietrich Bonhoeffer, Christina Rossetti, Emily Dickinson and St. Ignatius Loyola. These authors express the love of God as it lived in their lives.

Kady MacDonald Denton's illustrations are both warm and powerful. Each brings the events and characters to life through her understanding of the Bible. It is obvious that Denton has taken great care in illustrating these stories. She considers illustrating a Bible book for young children a great responsibility. "The images they see here are ones that will colour their perception of the Bible for the rest of their lives." I was struck by her illustration of the angel standing guard at the garden of Eden, an evocative illustration that powerfully brings the story to life.

This is a Bible storybook that should find its way onto your bookshelves. It would be an excellent gift for Christian families with young children. They will enjoy reading aloud and sharing this volume.



Friends of God

Troubled

"You kept my eyes from closing; I was too troubled to speak. I thought about the former days, the years of long ago; I remembered my songs in the night. My heart mused and my spirit inquired..." (Psalm 77:4-6).

Years ago, one of my high school teachers tried to stimulate our brains a bit by introducing us to the finer points of English literature. She pushed us, kicking and screaming, through a condensed version of Shakespeare's *Macbeth*. Most of the dialogue we stumbled over and purposely destroyed in our determination not to even remotely like this stuff.

But then came the opening of ACT IV. Three witches stood around a cauldron, stirring an evil brew and chanting their mysterious lines. And finally we found our hearts beating in time with their thoughts:

Double, double, toil and trouble; Fire burn and cauldron bubble.

Here was something we could relate to. Here was life as it happened for us in our turbulent times: the Generation Gap, the Vietnam War, Watergate, Recession, an irrelevant church, the Death of God.

How much more could a thinking person drink from the gruesome cauldron of life? Our classmate Charlie committed suicide. And many of us didn't sleep well at night anymore.

Liker Asaph wrote in Psalm 77, we can take only so much of the "double, double, toil and trouble" before we find insomnia gripping us and sensory overload attacking our brains after dark. And the threat is always personal. A thousand evil things may have happened in Asaph's larger world, but it was a recent event within his family that finally got to him. A million wonderful things could take place around him, but this momentary difficulty wiped out the remembrance of other loves and joys.

And sundown brought no rest; only another barrage of threats: "Will the Lord reject us forever? Will he never show his favour again? Has his unfailing love vanished forever? Has his promise failed for all time? Has God forgotten to be merciful? Has he in anger withheld his compassion?"

Turnaround

A few years ago, a fellow named Sean Coxe came to an impasse in his life. A relationship had died on him. A business had soured. A religion had left him cold. Now he was angry at life. He was angry at the people who'd let him down. He was angry with himself for being such a sucker. And most of all, he was angry with God.

Sean was at the end of his rope. He felt helpless and alone. There was only one thing he could think of doing. He took his last \$300 and flew to Florida to see his aging father. Sean's father had been the one solid rock in his life during his younger years. Now he needed to see his dad again and try to put his life back together.

That night they stood out on a dock, watching a glorious sunset over the Gulf of Mexico. It was beautiful. But Sean was bitter inside. He said to his Dad, "You know... if we could take every great moment like this that we've ever experienced in our entire lives and put them all back-to-back, they probably wouldn't last 20 minutes!"

He expected his Dad to object to that. He expected his Dad to tell him to grow up, to quit complaining, to pull himself together. But all his Dad said was: "You're probably right, son."

And then his father looked at him and continued: "But they're precious minutes, aren't they?"

And that's where Asaph finally finds his sleep. He says that in the middle of all the present distress and anxiety he experiences, he chooses to call to mind the several great moments of the past when he sensed the power and the love and the compassion of God. Maybe they're few and far between. Maybe God's footprints weren't too clearly seen (vs. 19). But the knowledge of those moments convinced him that these momentary troubles could not erase the eternal power of God's providential care.

Wayne Bruewer is a pastor at First Christian Reformed Church in London, Ont.

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